

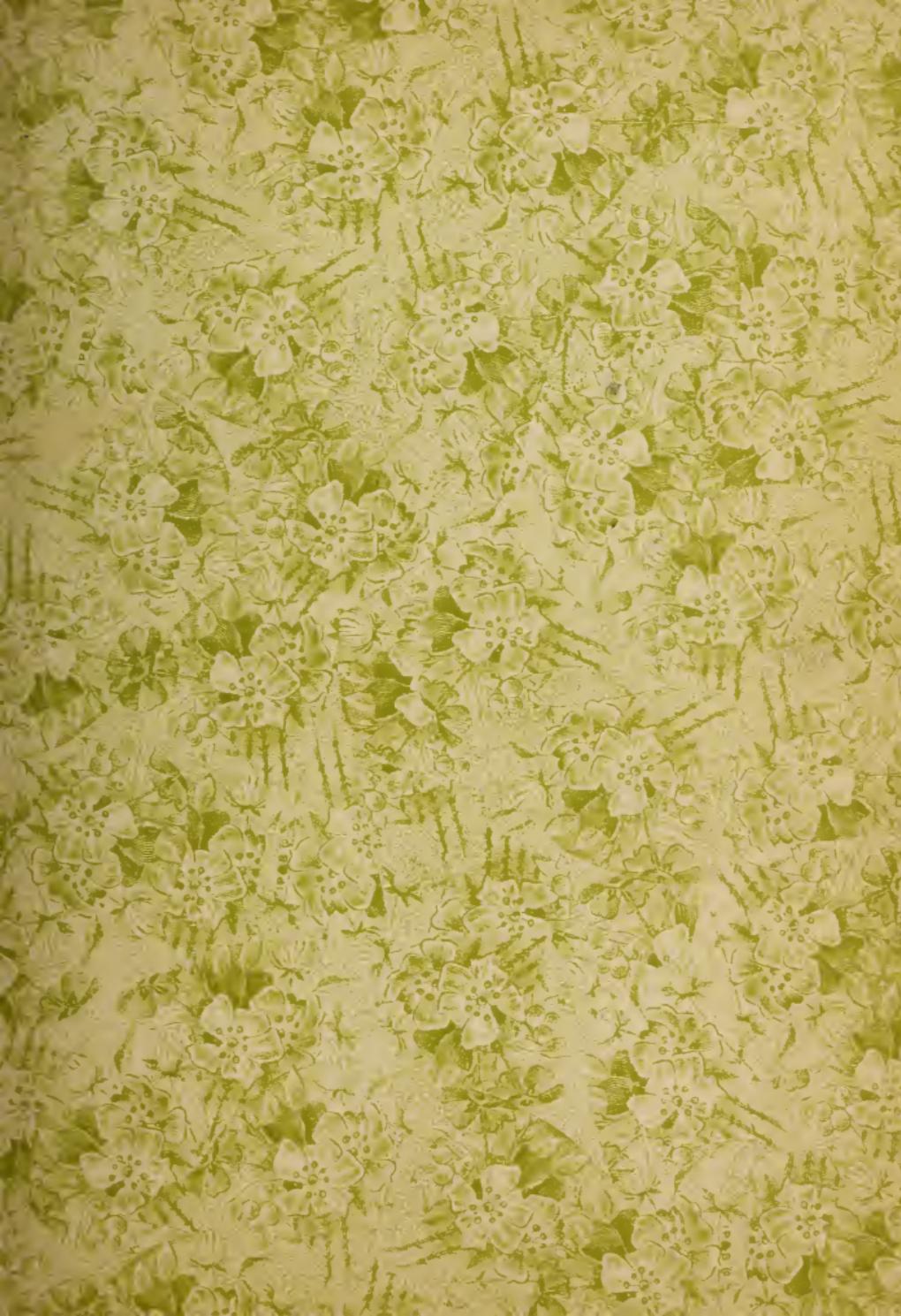
Instructions
Christian
Converts

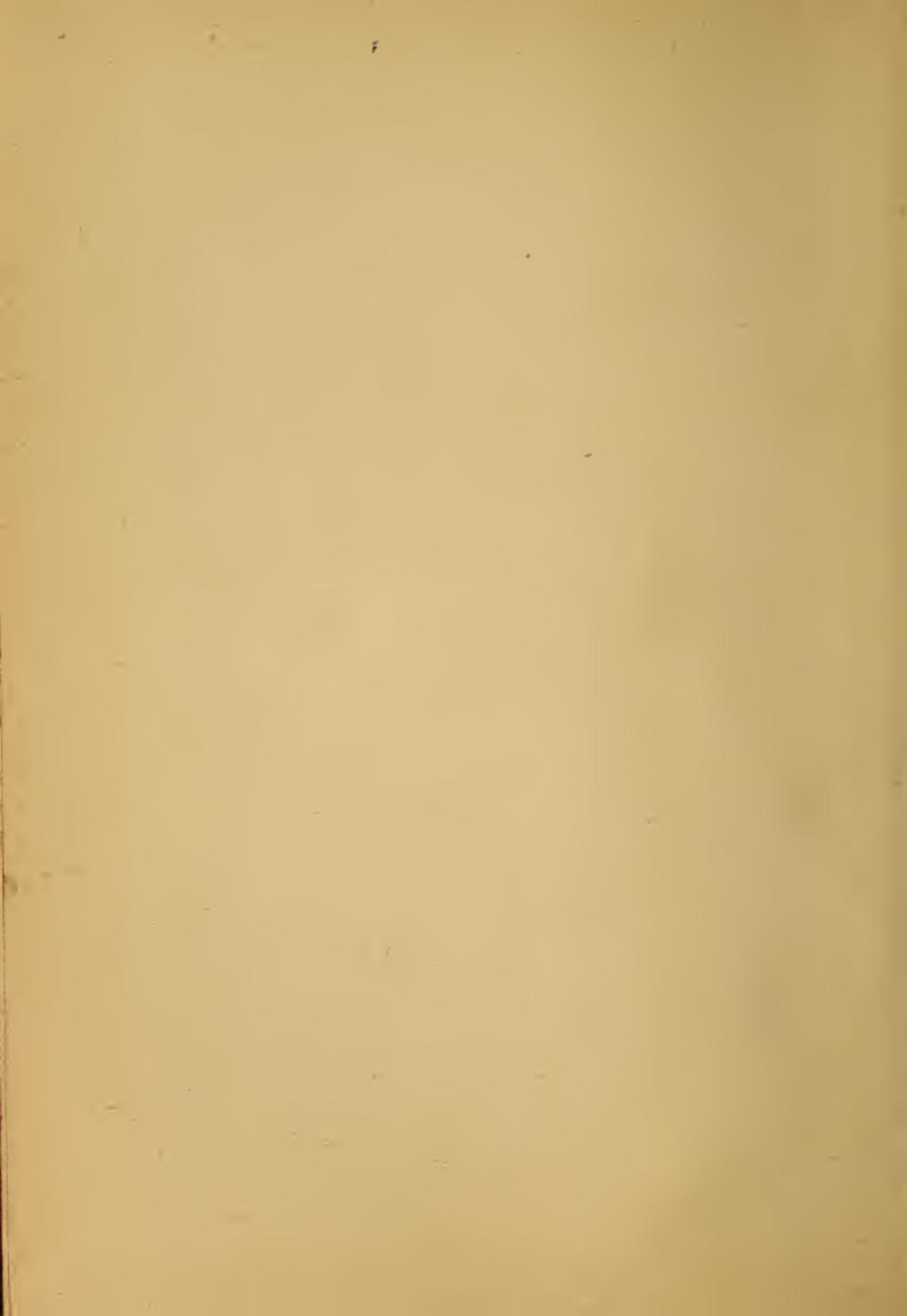
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INSTRUCTIONS

TO

CHRISTIAN CONVERTS.

BY

DOUGAN CLARK, M. D.,

Professor of Biblical Instruction in Earlham College,
Author of "Offices of the Holy Spirit,"
"Christ our Sanctification," etc., etc.

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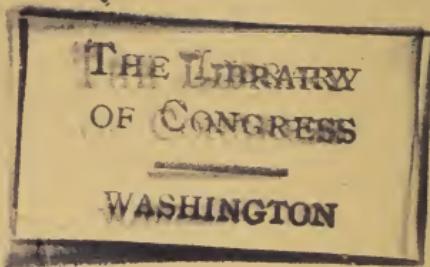
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CHAPTER I.

BE DEFINITE.

1. *Be definite in your experience.* Settle the point once for all that you are converted—or that you are not. I do not forget that my book is addressed to those who are converted. But allow me, I beg, to anticipate a little. There are thousands of church members to-day in all Christian lands, who have no clear sense of justification and acceptance with God. They only *hope* that they are Christians now, or perhaps only *hope* that they shall be saved at death. This is not as it should be. The Lord most certainly does

not desire His children to be in doubt about their sonship. He does not desire His servants to be in doubt as to who their master is—whether Christ or Satan. He does not desire His soldiers to be in doubt as to whose side they are on—whether for Him or for His adversary.

I do not by any means affirm that every conversion must be definite in order to be genuine. I do not affirm that every one must know the exact moment when he passes from death unto life—or otherwise he has no life. I do not affirm that every Christian must know to a certainty when his spiritual birthday occurred—or otherwise he has no spiritual life—any more than a man must know to a certainty when his natural birthday occurred—or otherwise he has no natural life. I do not affirm that men may not know the *fact* of their conversion without knowing the *time*; but I do affirm that

where proper instructions are given to those under conviction and seeking salvation, a definite conversion will be the rule, and any other kind will be the rare exception.

What then are the instructions which are suitable to the convicted sinner? I answer that he should be taught to seek and pray for *definite* and *pungent conviction*. The Holy Spirit has awakened him either directly or by the “foolishness of preaching,” or by reading or hearing the word, or by some other instrumentality, and now let him ask that the same blessed Holy Spirit may give him clear and distinct views of his lost and undone condition as a sinner before God—let him pray that he may see the worst of himself and realize the hopelessness of his state, until from the very depths of his agonized soul he may cry out, “A Savior or I die; a Redeemer or I perish forever.” Let him be definite in his conviction.

And then let him be definite in his repentance. Let him thoroughly and completely change his mind. Let him renounce definitely and intelligently all sin in general and his own sin in particular. Let him seek and ask for the “godly sorrow which worketh repentance unto salvation not to be repented of.”

And let him be definite in his confession of sin. “Let him acknowledge his transgressions.” Let him make no apologies to God. Let him not plead circumstances nor extenuations, nor talk about the peculiarity of his temperament, or the unexampled force of his temptations. Let him make a clean breast of it. Let him have it out with God. Let him confess his own sins and not other people’s. Let him make full restitution to all men whom he has wronged in any way, and let him take the place of the sinner before God,

making no excuses nor palliations, but simply acknowledging "I have sinned and am guilty before Thee."

And let him be definite in his praying. Let him ask for what he needs. Let his prayers be short and to the point. Let him pray at a mark. The prayers of sinners in the New Testament are models in this respect: "Lord if Thou wilt Thou canst make me clean;" "God be merciful to me a sinner;" "Remember me when Thou comest into Thy Kingdom."

And then let him be definite in his faith. Let him believe for the thing he has asked for. Let him not imagine that God will give him something *more* than he has asked for, though doubtless He does often give exceeding abundantly above all we ask or think, a promise which is addressed to Christians; nor something *less* than he has asked for; nor something *else* than he has asked for, but

just *what* he has asked for—namely, pardon, and regeneration, and adoption into His own divine family. God's conditions for the bestowment of blessings, whatsoever the character of those blessings may be, are exceedingly simple.

Ask, Believe, Receive.

By the course here prescribed, in most cases all doubt may soon be made to vanish. Surely it is not necessary to remain for years or a lifetime in a state of suspense and uncertainty as to our real standing with God. The Bible clearly points out the proper procedure for the sinner to act upon in order to find favor with his Heavenly Father; and He does not wish us to be in doubt as to a present salvation. Did Paul ever doubt as to his conversion? Did Peter or John or Aquila or Priscilla doubt whether or not they were Christians? Did Luther ever doubt whether he was justified by faith? Did George Fox

ever doubt that he was converted and baptized with the Holy Ghost? Did John Wesley ever doubt his sonship after that experience in which his heart was "strangely warmed?"

Now, it must not be forgotten that just in proportion as there is a lack of definiteness in our experience, in that proportion also is there a lack of power. Uncertainty is always weakness; and not only weakness, but perplexity and unhappiness. It is not the man who hesitates and vacillates that most enjoys his religion and is most active and successful in the service of the Lord and in winning souls; but the man who is firmly persuaded of his own acceptance, and whose soul is filled with the "joy of the Lord" which is indeed "strength."

Now, beloved reader, if you are unsettled and wavering and do not know just where you stand in reference to divine things, and

as regards your present salvation, I beseech you to settle the matter at once. He that is not for us is against us. There is no neutral territory in this matter; you are saved or not saved; converted or not converted; on the Lord's side or on the side of his enemy—the devil.

If you are in the fog and distressed with doubt, stop and take an observation. Determine your spiritual latitude and longitude. Take your bearings and distances in reference to the heavenly goal. Give the Lord the benefit of every doubt, and go to Him in earnest prayer, asking to be enlightened, asking, if need be, to be converted; asking to have all darkness and all doubt dispelled; asking for the witness of the Spirit, that shall assure you that your name is written in heaven; asking for the *peace* which is given to those who are justified by faith; asking for that Christian love to be shed abroad in your

heart by the Holy Spirit, which love is the unmistakable sign that you have passed from death unto life.

2. Having settled the matter distinctly and irreversibly, and for all time, that you are a child of God, then, in the next place, *be definite in your testimony*. Tell it out plainly and clearly. Do not speak of simply cherishing a *hope*. Hope is a glorious thing in its place. It is one of the blessed Christian graces, for “patience worketh experience, and experience, hope;” and then “hope maketh not ashamed.” There is a “full assurance of hope;” which reaches forward to eternity and assures its possessor that what he grasps now by the assurance of faith shall be his forever, not because he *cannot fall*, but because he *shall not*, because God is able to *keep* that which he hath committed unto Him against that day.

But as regards a present salvation, the use of the word hope often involves a grave delusion and a dangerous snare. It seems as an opiate to the anxious soul. If it is not at once decided that its sins are forgiven and that it has been adopted into God's family, it soothes itself by the reflection, "Well, I at least have a hope; yes, I hope I shall be saved at last," and that very hope is put in the place of a distinct and definite *decision*, which God calls for to-day. Because he or she has a *hope*, the man or woman will turn aside from the convictions of the Holy Spirit, which are urging a present repentance, a present faith and a present submission.

"My son, my daughter, give me thine heart."

Hope has reference to that which is in the mind of the individual more or less *uncertain*. It involves both a desire and an *expectation*, but the expectation does not amount to cer-

tainty, but only to a greater or less degree of probability. It is in the Holy Scriptures distinguished from sight—"What a man seeth, why doth he yet hope for?" Another remark which we make about hope is that it has reference to what is future in contrast with what is present. If I have in my hand a present possession, I do not say that I hope for it. I have it and enjoy it. Hope then, we should bear in mind, has to do with what is uncertain, and what is future. Faith, on the other hand, whilst it grasps both the present and the future, has a special reference to the present. It takes hold of Christ *now*, and claims a salvation that is enjoyed to-day. And faith is the substance of things hoped for. It is the substance of things desired and expected and makes them real possessions at this very hour. If, then, we have a hope which is founded upon faith in the Lord Jesus Christ, and accompanied by

penitence and surrender to Him, it shall not make us ashamed—and it is far better, and more definite—better I might rather say, *because* more definite—to speak of a *present* faith than a future hope. If we are not trusting in the Lord Jesus Christ as a present Savior, we have no ground to hope, we have no reason to speak of our hope, indeed we are *without* hope until we believe in Him. And if we are believing in Him as a present Savior, let us to-day and definitely say so to His glory.

3. *Be Definite in your intercourse with the world.*

Take your stand at once as a Christian. Let your employers, your fellow-workers, your companions, your friends, know that you are a new man. Do not hide your light under a bushel. Do not keep all your religion carefully in the back-ground on week days, and endeavor to compensate for this cowardice

by making a display of it on the Sabbath. Be an O and O, as D. L. Moody expresses it, an *out and out* Christian.

I do not of course urge you to be a boastful or a loud professor. I do not advise you to be offensive or repulsive in your manner of pressing the claims of Christ upon your associates or explaining your position. Do not repel those with whom you come in contact, but attract them, win them, persuade them. Exhibit to all, not self-importance or pride, but the meekness and gentleness of Christ. Be clothed with humility, but at the same time exercise a holy firmness of purpose. Gently but positively refuse to join with your unsaved companions in any pursuits or any amusements which are demoralizing in their tendency or which are even *doubtful* in their character.

Whatever is not of faith is sin; which means that whatsoever you cannot engage in

with a full belief of its rightness; whatsoever, in other words, you are *doubtful* about should be refrained from and given up. If you have a doubt whether you can dance to the glory of God, give up the ball-room. If you are not clear that you can rightly and properly as a Christian, attend the theatre or the opera, give them up. If you are not sure that card-playing is an innocent and proper Christian game, give up the card-table. Take a positive and definite stand for Christ.

4. *Be definite in your acceptance of the promises of God.* All that the sole of your foot shall tread upon shall be yours. All things are yours; but it depends upon your own aggressiveness whether you shall get them into actual and bona-fide possession or not.

When you come to a promise, however rich and glorious, addressed to believers. stop and put your own name into the prom-

ise. Say to yourself and God, *That means me now*, and so appropriate the untold wealth left you in your Father's legacy by faith. The promises of God include all possible good, for it is written: "No good thing will He withhold from them that walk uprightly."

The promises of God exclude all possible evil, for He says, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." The promises of God include all possible circumstances, for Paul tells us that "All things work together for good to them that love God." The promises of God include the whole of our needs, both temporal and spiritual, for "My God shall supply all your need according to His riches in glory by Christ Jesus." The promises of God are really all-sufficient for all time, for it is declared, "God is able to make all grace

abound toward you that ye *always* having *all-sufficiency* in all things may *abound* unto every good work."

To sum up, let your conversion be definitely and distinctly accepted as a fact, when you fulfil the conditions. Let your walk be definitely and distinctly a Christian walk. Let your life be distinctly and definitely a Christian life; and you shall have every reason to believe that your death will be definitely and distinctly a Christian death and your heaven definitely and distinctly a Christian heaven—and what that means you may not know now, but you shall know hereafter. Praise the Lord.

CHAPTER II.

BE DILIGENT.

1. *Be diligent in the discharge of all necessary religious duties.* “The hand of the diligent maketh rich,” says Solomon, and this is just as true of spiritual as of secular matters.

The expression, a lazy Christian, involves an absurdity on the face of it. The sluggard in religion, like the sluggard in outward life, will surely come to poverty. The wicked and slothful servant will be held to a fearful account for the neglect of his Lord’s money. No idlers in the vineyard of the Lord. No drones in the spiritual hive. God has His plan for everyone, and a special work for

everyone. Be up and doing. Work while it is day. The night cometh, or to reverse the figure as Paul does, "The night is far spent and the day is at hand." "What thy hand findeth to do, do with thy might." Do not be uneasy at this stage of your experience about your future mission. Even if God calls you to the ministry or to go to foreign lands, or some part of your own land more or less remote, at home or abroad as a missionary of the gospel, even then gird up the loins of your mind and be always ready but do not be in a hurry. There may be years of preparation necessary before you are fitted to enter upon your real life work. And that preparation is to be brought about by doing diligently the work of each particular day, and leaving the future in God's hands. An old proverb says; "Do ye next thing;" and an old maxim says: "Do the duty that lies next door to you;" and these

are good for spiritual as well as temporal things. Therefore, keep close to your Guide. Do not rush recklessly ahead, nor loiter slothfully behind. Keep abreast of your present privileges, your present responsibilities, and your present duties. The work of to-day done diligently to the glory of God will be the very best possible preparation for the work of to-morrow. Therefore, while not regardless of the future, see to it that you are diligent in the present. All your capacities and powers should be given to the present moment. The present moment should be given to God.

One of the most remarkable men that has ever appeared on our planet was Moses. For forty years he lived in Egypt and in a very high position in that country. Egypt in the time of Moses was the most civilized and enlightened nation on the face of the earth. Moses was taught all the sciences

and all the learning and all the wisdom of that remarkable people. Afterwards God took him to Arabia and had him in His school and at the farther side of the desert for another forty years, while he kept the sheep of Jethro. Moses was being taught of the Lord, and *then*, when eighty years of age, he was just ready to begin the real work of his life—the deliverance of his people.

Look at David. He also went to school to God. He was also trained as a shepherd, that he might become the shepherd and king of God's chosen people. If he had not learned to rule and protect the sheep, he would never have known how to govern and defend the people. If he had not slain the lion and the bear when they attacked his flock, he would never have slain the giant of the Philistines in the valley of Elah. If he had not learned how to obey, by submitting himself in all things to Saul, even when he

was hunted as a partridge on the mountain and there was but a step betwixt him and death, he would not have known how to rule when the kingdom was established in his hands. If he had not spared his enemy again and again when he was in his power—because that enemy was the Lord's anointed—he would never have triumphed over that enemy as he did, and would never have become the Lord's anointed himself. Yes, beloved, there is a time for preparation and a time for work. Leave the time and manner of preparation as you leave the time and character of the work in the Lord's hands and all shall be well. Jesus abode thirty years at Nazareth subject to his parents, and working at the humble trade of a carpenter, in order that he as the Son of Man might be ready for his public ministry of three and a half years; but God was with him all the way from Bethlehem to Calvary.

Paul was converted at Damascus and straightway preached Christ in the synagogues that He is the Son of God. There he gave his testimony at the beginning of his Christian life, which is always right and proper. But immediately God turned him away into Arabia, and kept him for three years in that same school of His where Moses had been trained, in order that Paul might be qualified for the Apostleship of the Gentiles.

2. Be diligent in attending to all the means of grace. The greatest and most important of these is the reading and study of the Holy Bible. You can no more afford to do without your daily reading than you can afford to do without you daily meals. The Bible is God's book. It is your Heavenly Father's will. There is in it the revelation and attestation of a rich legacy for you. Do not fail to learn all about it by a diligent

perusal of its rich bequests, and a diligent study of the terms and conditions on which they are to be yours. Read your Bible regularly when you feel like it. Read your Bible conscientiously when you do not feel like it. In this manner you will cultivate a spiritual appetite; you will learn to love the Bible. You will rejoice in searching its pages as one who has found great spoil. Your prayer will be from day to day: "Open Thou mine eyes that I may behold wondrous things out of Thy law." However busy your life may be, always take time to get a little Bible—if you cannot get a great deal—every day. Memorize at least one verse and ruminate upon it as you are about your work.

The Holy Bible is the record of God's Son. It tells you about Jesus your Savior. Ask that the illuminating influence of the blessed Holy Spirit may rest upon its pages as you

prayerfully peruse them. He is the Divine Author of the Book. He will always operate with peculiar effectiveness in connection with His own Book. He will honor it. Never admit for a moment the thought that because you have the Holy Ghost, you can afford to neglect the Bible. He that turns his back upon the Holy Bible and forsakes it, may himself expect to be forsaken by the Holy Ghost.

Besides the daily privilege of reading at least a small portion of the Holy Scriptures, if you are the head of a family you should at once begin from the very day of your conversion to read it daily in your family. The family altar was enjoined upon God's people even under the old dispensation, as a positive command. Your children must learn from you how unspeakably precious in your eyes is this supernatural Book. They must listen to a portion of it from your lips every day

either morning or evening or both. Honor the Bible in your heart. Honor it in your family. Honor it before the church and the world.

I am not inculcating any idolatry of the Bible itself. I am not asking you to worship the Book, I do not favor Bibliolatry. The Bible is not Christ. The Bible will not save you. The Bible is not the way, but only the guide-board pointing the way. A railway guide will not take you to San Francisco. If you would go you must follow the directions of the guide, *and take the train*. But there is little danger of your loving this blessed book too much, or studying it too much, or honoring it too much. It contains the word of God—His revelation to man,—whatsoever He has uttered or done by way of communication to our race. It is your rule of faith and practice. No doctrine is binding upon you as an article of Christian

faith; no precept is binding upon you as a duty of Christian morality, which is not either contained in the Holy Scriptures or "clearly inferrible therefrom."

There are various methods of reading and studying the Sacred Scriptures, each of which has its advantages, and may be used in its turn in accordance with the object you have in view. Sometimes you will want to study the Bible *topically*. For this purpose a reference Bible and a concordance are especially required. Take the subject of *faith*, or *grace*, or *salvation*, or whatever you may wish to investigate, and with the aid of your concordance refer to every text on that *particular* topic. It will not be long before you will begin to see which are the *important* themes in the great plan of salvation which is revealed in Jesus Christ.

Then again you will desire to take a whole passage or a whole chapter and study it in

detail as it is done in the International Sabbath School Lessons. Use helps and commentaries here if you like, but do not depend upon them too exclusively. Do not make them crutches to walk with and which may finally take the place of your *own strong limbs*. Use them as not abusing them; use them for the purpose of adding to your information and stimulating your own thought; use them for increasing your breadth of thought and your knowledge of the subject, but not to supersede either your own thinking powers, or your industry in searching the Scriptures, for these, after all, are their own best interpreters.

Again, it is an excellent plan when you have an hour or two to spare, to read continuously a great part of one of the books of the Bible, or even a whole book at a single sitting. This will give you the connection

and the line of thought of the author better than any other plan. This is especially true of the Epistles of the New Testament and the minor prophets of the Old; but it is applicable also to all the writings of the Holy Bible. Read them consecutively and in their relation one part to another and to the whole, and to the other books that precede and follow them.

Be diligent then, beloved, in your study of the Divine Book, and always seek the indispensable aid of the Holy Spirit, that you may understand it.

Another means of grace which is essential to your religious progress, and even to the maintenance of your religious life, is the *habit of prayer*. *Be diligent* in this. Have a season of private prayer when you read your Bible alone, but not then *only*, and pray vocally on suitable occasions in the presence of your family, and in the prayer meeting, or what-

ever name the meeting may be called by in your particular church. An old Dutch proverb says, "Nothing is ever gained by thieving nor lost by praying."

And this is the one duty which is enjoined upon us as an unceasing duty, "*Pray without ceasing.*" "Continue instant in prayer." "Men ought always to pray and not to faint." These and similar passages teach that we are to dwell in an atmosphere of prayer, that we are to cultivate and possess a prayerful spirit even when engaged in our lawful vocations. We must keep the channels always open between our souls and God. We must go to him with our little burdens and our great ones. Nothing is too little, nothing too large, to take to our loving Heavenly Father. Are we afflicted? He is afflicted also. Are we happy? He is a sympathizing Friend in all our joy. Are we perplexed? He can solve all our problems, and remove all our difficulties.

Are we tempted? Jesus has suffered being tempted and is able to succor them that are tempted. Are we weak? He is touched with the feeling of our infirmities. Are we needy? In Him there is an all bountiful and never-failing supply. Every day has some new subject of prayer to lay before Him, whose ears are open to our every cry.

Oh, praise the Lord we are not orphans. Hear His gracious words, "I will not leave you comfortless," "I will come to you," "Lo, I am with you always even to the end of the world;" and the simple conditions upon which we are to obtain every gospel blessing is, "ask and ye shall receive."

But do not be induced by the beautiful words of the poet Montgomery,—

"Prayer is the soul's sincere desire,
Uttered or unexpressed,"

to leave your desires unexpressed. It is one thing to desire and another thing to pray.

Turn your good desires into prayers, and send them back to the throne of God, whence the good desires came. What you desire under the influence of the Holy Spirit, pray for; “Whatsoever things you *desire* when you *pray* believe that ye receive *them* and ye shall have *them*.” And thus we see that the good desire is begotten by the Holy Spirit, the desire must be expressed in a prayer, not necessarily in vocal words to be sure, but the desire must be *addressed* to God; and it is vastly better that the words be uttered, and even uttered loudly enough for you to hear your own voice, and this even in *private* prayer; and then the prayer must be in *faith*, and in the name of Jesus, whom God hears and answers always.

But you may pray also to Jesus Himself. He is one with the Father, He also has power on earth to forgive sins. He is our Advocate, He is our Mediator. It is His

merits that render our prayers effectual. Pray to Him directly, and pray also to the Holy Ghost. We are in His blessed and glorious dispensation. It will aid you much in forming a distinct idea of the personality and Deity of the Holy Spirit to address Him as God, to talk to Him, to commune with Him, to hearken to His voice in the innermost recesses of the soul, and to obey it. Do not regard the Holy Spirit as an influence or an emanation, but as a Holy Divine Person. Do not speak of the Holy Spirit as *it*, but always *He*, and cultivate *His* acquaintance in every possible way, by prayer, by faith, by obedience, by walking in the light.

Another highly important means of grace, which you can never safely neglect is *public worship*. Do not forsake “the assembling of yourselves together as the manner of some is.” Public worship is practiced in different ways, and under different forms in the

different evangelical churches. It may be performed so far as the outward form is concerned by singing, praying, preaching, testifying, exhorting, or in solemn silence. But all true worship, whether accompanied by any of these exercises or not is always in the heart—it is in spirit and in truth; the kind of worship, and the only kind, which the Father seeks. Such worship can only be rendered on the basis of forgiven sin, you must draw near by the blood of Jesus, and “at the blood sprinkled mercy seat you must pour out the love of your reconciled heart and hear the oracles of the living God.” And while such worship no doubt can be performed alone and in the privacy of your own home, yet the diligent practice of assembling with others for social worship is positively enjoined and can never be rightly neglected unless when God by His providence renders such assembling impracticable.

The most important of the exercises of public worship is the ministry of the Word. The call and the qualification of the minister are from the Lord alone. Every one so called should, without fail, seek and obtain Christ's baptism with the Holy Ghost and fire, and the consequent "purifying of his heart by faith" and the "enduement of power," before entering upon this responsible office, and it is just as true now as in Paul's days, that it pleases "God by the foolishness of preaching to save them that believe." And so the preached Word is under the accompanying and convicting power of the Holy Ghost, the great means of saving souls. And then after you are saved the ministry of an anointed preacher will be of untold value in strengthening, and encouraging, and feeding, and instructing, and building you up upon the most holy faith.

Be diligent, I beseech you, in your attend-

ance upon the regular public services of your church. Even if everything is not just as you wish, even if the minister does not please you in all respects, or even if there be objections in your mind hard to be overcome, nevertheless *be diligent* in the attendance of all your church meetings. The Lord Jesus Christ Himself has promised to be present with every assembly, large or small, which is gathered in His name, and His presence will more than compensate for all the imperfections you may have to encounter, either in the minister or your fellow-worshipers, and His presence in His assembled church you cannot *afford* to forego. Let no excuse of earthly cares, or of not feeling in the mood to go to meeting, or of "the suspicion of a headache," or any trivial thing whatever, keep you from your place at the house of worship. And if you thus diligently attend your social worship, and go with a heart

prepared to receive good from whatever person or through whatever instrumentality the Lord may direct, there will be one person at least who will be blessed every time. Praise the Lord for this privilege and this duty of meeting with your fellow-Christians for praying to and worshiping Him.

3. Be diligent in your secular business. Whatever may be your outward occupation, you are to remember that this also is to be dedicated to the Lord. Any business which you cannot dedicate to the Lord, and humbly ask his blessing upon, you are forbidden to engage in, or to continue a single day after you are a Christian. And if you are engaged in the Lord's business you must pursue it diligently as unto Him, and for His glory, first and foremost before any consideration of your own emolument, or even your own support. Paul's great business was to preach the gospel, but his occupation or craft was

that of a tent-maker. He preached to the glory of God on Sabbath and week-day evenings and at other times as opportunity offered, and then made tents to the glory of God and to minister to his own necessities and those who were with him, in the intervals of his preaching. If you are lazy, or shiftless, or negligent about your outward calling you are too apt to become unconcerned about your highest interest. The gaining of one's living, or eating one's bread by the sweat of the brow, though a part of the original curse for man's sin, is, by God's great goodness and mercy, turned into a blessing. Work is a positive good independently of the pecuniary profit that attends it. Elizabeth Barret Browning says,

“Get work, get work;
Be sure 'tis of more worth than what you work to
get.”

The Apostle enjoins upon one of the churches

to which he writes, not to be “ slothful in business;” and to another he declares that “ if any will not work neither shall he eat.” And so every one in His Church on earth is expected to work with hand or brain or both, for the support of his own family, and to have something to give to a brother who may be in want, and that he may contribute to the Lord’s treasury, and bring not reproach upon the cause of Christ. Praise the Lord for work, and be diligent.

CHAPTER III.

BE FAITHFUL.

Faithful means full of faith; and because there is such an intimate connection between faith and obedience, the word has received the additional meaning of a zealous obedience and discharge of every duty in an outward religious and moral life.

1. *Be faithful then to duty.*

Duty has been styled by the poet Wordsworth,

“Stern daughter of the voice of God,” and therefore whoever is faithful to duty is faithful to the voice of God. There is something sublime in a persistent, conscientious fidelity to duty, whether through good re-

port or evil report. Do right though the heavens fall. Do right and leave all consequences and results with God. To be sure there is a higher motive for doing right than even duty, and that motive is love. To do God's will and to suffer God's will because you love it, and to feel it a privilege, is even better than to do it because it is duty. To keep God's law with the joyous loving freedom of a child because you *may*, is better than to keep it with the constrained obedience of a servant because you *must*. But if, because you have been forgiven and accepted and adopted into God's family, you go forward day by day in a faithful discharge of every known duty, you will soon love that which at first may be hard. Duty will give place to love. But this remark must not be misunderstood or misapplied. It is only Jesus who by His Holy Spirit can work such transformation in your heart, that hard

things will be made easy and bitter things sweet, and that what you do as a duty shall ultimately become a delight. Work alone will not accomplish this desirable result. Many Christians, it is to be feared, are trying to work out their salvation in a sense that neither the Apostle nor the Holy Spirit ever intended. You must remember the latter part of the text as well as the first part. "It is God that worketh in you both to will and to do of His good pleasure." Therefore you can only work out your salvation as He works it in. Keep asking Him and trusting Him to make you willing and keep you willing to do His will under all circumstances and at all times. But in the meantime, go resolutely forward doing your duty as you understand it, whether the doing is agreeable to your natural feelings or not. Every dereliction of duty is a sin, a sin of commission if you do what you ought not, and a sin of

omission if you fail to do what you ought. And sin inevitably leads to condemnation and a loss of your communion with God, and unless repented of and forgiven, will quickly bring you into the position of a backslider; and then Satan will persuade you to forget that you were purged from your old sins. As fidelity to duty makes the strongest and the bravest and the most useful character, so neglect of duty tends surely to weakness and vacillation and drying up of joy, and the loss of communion, and finally returning to one's sins, as "the sow that was washed, to her wallowing in the mire." You will find religious duties, moral duties, and secular duties to be discharged every day of your life. Be faithful in all, and the Lord will bless you, and you shall receive the glorious reward of "Well done," at the end of your probation. Praise the Lord.

2. Be faithful to Christ. Be loyal to

Him. Uphold everywhere the standard of the Cross. Leave no doubt in the minds of those about you as to whose side you are on. Whatsoever He saith unto you, do it. Be faithful in His work. Be a winner of souls. Try to secure the salvation of your own family and of all those with whom you are brought in contact. Confess that you are a stranger, and a pilgrim on earth, and that you seek a better country, that is an heavenly. Let your citizenship be in heaven, while at the same time you are faithful as a citizen of this world also. Be faithful in upholding the right. Be faithful in opposing the wrong. And all for Jesus Christ's sake. "Fight the good fight of faith," but not with carnal weapons, nor in the spirit of earthly warfare, but with meekness, with gentleness, with love, and yet with a holy firmness and zeal. Give no occasion to them that desire occasion against the gospel. Let love and

patience and wisdom and prudence be so infused into your character that the name of Christ may never through you be evil spoken of. *Be faithful, beloved.*

3. *Be faithful to your home.* Be loyal to the household of which you are a member. "Husbands, love your wives, and be not bitter against them." "Wives, submit yourselves to your own husbands," but let it be with the joyous submission of love which always has its way. "Children, obey your parents." "Fathers, provoke not your children," nor in any way discourage them. Let there be no petty jealousies nor rivalries between the heads of the family. Let there be no tyranny nor self-will on the part of the husband. Let there be no sullenness nor peevishness nor whining complaint, nor failure of wifely regard and duty on the part of the wife. Do you not read that the husband and wife shall no more be twain but one flesh? Oh,

be kindly affectioned one to another, and especially to your own families.

I quote the following remarks taken from the Pittsburgh *Advocate*, on the "Influence of Home":

"*The New York Herald* says that an eminent financial authority in that city, in speaking of the defalcation of one of his clerks, made this suggestive remark: 'This clerk was always most exemplary and competent, an excellent paying teller, cool, methodical and imperturbable. Had I known he had not a happy home, I would not have kept him as paying teller. I would not have any man in such a capacity who did not live happily at his home.' Here is food for reflection. There is a truth involved which is of the greatest importance and widest application. The home life is the basis of all life, and a happy home is essential to safety and success in any department of life. Occasion-

ally a man or woman is strong enough and sufficiently self-contained to endure disquiet and unhappiness at home without flinching at any point of duty.” [All may be so, but only by the grace of God.] “But the majority are not so. They become discouraged, lose heart and at last break down. Many of the sudden and surprising lapses are to be traced to this cause. Indeed, when one finds himself tied for life to a home, and has become convinced that there is no rest nor happiness for him in it, it is not surprising that he becomes discouraged and breaks down. That is the natural result, however much we may deplore it. And it is no more true of man than it is of woman. On the other hand a man is prepared to stand almost any storm, meet any foe, endure any hardship or suffering, which may fall to his lot in this world, if he only has a good home, full of sympathy and love, into which he may retreat. There-

in he grows strong. In it he has something for which to endure and fight. Many a man's success, many a woman's triumph are to be attributed to the happy home in which they live. There is no other place so much like heaven, this side of heaven, as a happy home."

Beloved, be faithful and loyal to your home.

4. *Be faithful to your church, and at the same time be faithful to your own convictions.*

I take it for granted that every Christian convert, and hence every one of those who is likely to read this work, has become or will quickly become a member of some Christian Church. As much as any man or woman or child needs a home in this world, so much every Christian needs a church home. The church is God's house, the pillar and ground of the truth, and the light of the

world. Not in itself, but as reflecting the light of the Sun of righteousness, as the moon reflects the light of the outward sun. You will no doubt find imperfection in all the churches, just as you find imperfection in all homes; but as the worst home is better than none, so the worst evangelical church is better than no church at all. Attach yourself therefore to some denomination of Christians, and then be faithful to it.

Most of the sects of Christians have a published confession of faith, which is only an expression of their views of the doctrines of salvation as found in the Scriptures. Some churches have no confession or creed which they regard as binding upon their members except the Bible itself.

Now what is to be done, if, as a member of a church, you cannot subscribe to its confession of faith in all particulars, or are not in agreement with its well understood doc-

trines? I know no better answer to this question than the one first propounded by Augustine, the Christian Father: "*In essentials, unity; in non-essentials, liberty; in all things, charity.*"

I am well aware that even this answer has its difficulties, because it is not always easy to determine what are essentials, and what non-essentials. But there are certain doctrines which lie at the basis of the Christian system and which by common consent are regarded as vital. About these there need be no doubt. If a man does not believe in the fall of man—the Deity and atonement of Christ—the tri-unity of the Godhead—the personality of the Holy Spirit—the necessity of conversion—the eternity of future rewards and punishments—or the inspiration and Divine authority of the Holy Scriptures—he cannot justly claim a place in any Evangelical Christian Church; nor can he

complain if he is not regarded as a Christian at all.

As for questions of less moment—and so far as the ministry is concerned—I will quote a few sentences from Van Oosterzee, of Holland, one of the ablest theologians of the present day, and then leave the matter to the reader's own judgment and decision:

“ The practical question how far the dogmatist in his work as minister of the church must consider himself bound by her confessions can here only be touched upon. Thus much however is evident, it is not with any dogmatic conviction whatever (much less with a complete want thereof), that a man has a right to place himself among the teachers and leaders of a definite church. No church summonses ministers to contest her belief, and no one can possibly demand of her an act of suicide in the name of progress and toleration. On the other hand, the church

which wishes to remain Christian and Protestant cannot desire any other teaching than that which bears the stamp of subjective truth and thorough sincerity. The conscience of the minister, if properly educated, must determine whether he can boldly stand forth in the face of his church; the consciousness of the church, if well guided, must declare whether in its holiest convictions it feels itself strengthened or oppressed by him. Whenever these be united with a tender scrupulosity on both sides, the earnest wish to heal all moral and spiritual diseases by the power of truth and love, an approach is conceivable which will lead to real peace.”

Again: “A church which truly holds fast to its confession is bound in conformity with this last and with the spirit of Protestantism to eliminate from its doctrine every element which is in positive contradiction with the well-established and well-explained

utterances of God's word in Holy Scripture. Says the confession of Basle (1534): 'This our confession we subject to the judgment of Holy Scripture, with the promise that if we are better informed out of the said Scriptures we will at all times be obedient to God and His word.' It may well be that one feels himself on the ground of scripture itself and by virtue of the Protestant principle, bound in conscience to differ on a certain point from the doctrine of the church.

"Heterodoxy in such a case is not to be regarded at once as heresy. *Precisely he truly holds to his confession of faith who recognizes in the confession not the absolutely perfect form of his religious conviction, but that which may be constituted an evermore perfect form of it; and who seeks to attain to this higher perfection by an ever closer attachment to, and an ever deeper subjection of himself to God's Word in Holy Scripture.*"

(The Italics are Van Oosterzee's own.)

I can readily believe and rejoice however, that the greater number of my readers will not be troubled nor distressed over questions of doctrine. Be faithful to your church, be loyal to its discipline. Yes, love your church as you love your mother and stay right with it and in it; unless or until Providence clearly indicates that the time has come for you to make a change. But never be a come-outer; never turn your back upon all churches, and assume an attitude of hostility towards the church universal. Remember that the church as a whole is composed of all God's people. Remember that it is the Bride the Lamb's wife. Remember that He loved the church and gave Himself for it. Love, then, your own particular church, and love the church universal.

Share with her the sufferings of this present time, and expect to share with her the glory that shall be revealed in the hereafter. Amen.

CHAPTER IV.

BE PATIENT.

Jesus says to his followers in all time, "In your *patience* possess ye your souls." James says, "Let *patience* have her perfect work that ye may be perfect and entire, wanting nothing." And Peter places patience on top of faith, virtue, knowledge, and temperance, in his glorious addition table, while the author of the Hebrews assures us that it is through faith and *patience* that we are to inherit the promises.

According to Cruden the word patience as used in Holy Scripture has four definitions; (1) "That grace which enables us to bear afflictions and calamities with constancy and

calmness of mind, and with a ready submission to the will of God, Rom. v. 3; 2 Tim. iii. 10. (2) A bearing long with such as have greatly transgressed, expecting their reformation, Matt. xviii. 26, 29. (3) An humble and submissive waiting for and expectation of eternal life, and the accomplishment of God's promises, Rom. viii. 25; Heb. x. 36. (4) Perseverance, James v. 7, 9, 10." Our remarks will have reference chiefly to the first of these definitions, yet the others may perhaps be casually glanced at without any special distinction being made.

(1) *Be patient with God.* Do you ever consider how much patience and how long patience He has had with you? How many years it may be He waited for you while you were all the time turning away from His gracious invitations, and slighting the reproofs of His instruction? Nay, do you consider that even now, since you have become a

Christian, He is obliged to exercise daily and infinite patience with you? How faithless you have been many and many a time since He forgave your sins. How cold! how negligent! how heartless! how frequent have been your lapses and backslidings, and if He has such boundless patience with you can you not have patience with Him? Be patient with all His providences, as regards yourself and your family, your relations to the church and your relations to the community. Set it down as a fixed fact that the finite can never comprehend the Infinite. Do not expect to *understand* all the dealings of God with you or your friends. If you could comprehend God in all respects you would cease to worship Him. You will not *see* into all the dispensations of His Providence, so long as you see through a glass darkly. You should learn like Paul, here and now, to "look not at the things which

are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." In other words, you must learn to see God and His works and providences not with the eye of sense, but with the eye of faith. It is faith and faith alone which can keep you patient and quiet under all the sorrows and afflictions and perplexities of life. Dis- appointments you are sure to meet with, tribulation is part of your Master's legacy, afflictions are appointed unto man. But, oh, what an inestimable blessing it is to be patient in tribulation, and, notwithstanding you may feel many and many a time that a heavy hand is laid upon you, yet to believe also that it is the hand of a Father. "God is love."

Afflictions are of three kinds, (1) those that are sent directly from God or permitted by Him as a judgment for our sins, or as

chastening, the child discipline which He assures us is to be the test of legitimate sonship, and is a token also of our Father's love. "Whom the Lord loveth He chasteneth."

(2) Those that come directly from Satan, or from second causes which he sets in operation with the same malicious intent which actuated his malignant persecution of the patriarch Job. (3) Those that arise from our fellow men.

Now the kind of faith which we need, in order to endure patiently all afflictions of whatever kind or from whatever source, is that faith which sees God's hand as present either permissively or causatively in everything which happens to us. Events, my beloved reader, are providences, and we must learn to regard them as such. I do not speak this in any predestinarian or any fatalistic sense.

God is not the author of sin, but with this

exception everything that occurs is either directly caused by Him, or at all events allowed by Him, and hence it is in some sense an expression of His will. Nay, even sin itself is permissively providential. God for some reason known and understood by Himself, has allowed it to break forth in our world. He still permits it to go on—still permits Satan to rage; but His all-powerful hand is still at the helm of affairs, and He says to Satan, and to sin as well, “Thus far shalt thou come but no further,” and in the end we have the glorious promise that sin and death and all the works of the devil shall be destroyed. Glory be to Jesus. Amen.

Now, if these things are so, it follows that if we quarrel with the events of our daily lives, we are in imminent danger of quarreling with God. If we are impatient with events we are impatient with God. If we

rebel against events we rebel against God, and all such rebellion is sin. Let us learn, therefore, beloved, to look beyond all second causes up to the Great First Cause. He has promised never to leave you nor forsake you. In all your afflictions He is afflicted, and He is the God of all comfort. It is from Him, through Jesus Christ and by the Holy Spirit, that you are to obtain everlasting consolation and good hope through grace. Rejoice, therefore, in tribulation, not because of the tribulation but because you have such a heavenly Divine Comforter. "As one whom his mother comforteth so will I comfort you." "I will not leave you comfortless, I will come to you." "Lo, I am with you always even unto the end of the world." "Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine; when thou passeth through the waters I will be with thee, and through the rivers they shall not

overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee." Praise the Lord.

From the first breath to the last every human being is surrounded and hedged in by the Providences of God. There is no such thing as the accident of birth, any more than the accident of anything else. The helpless infant is born and reared under the care of its parents. The child cannot determine for itself whether the parents shall be rich or poor, learned or ignorant, virtuous or vicious, happy or unhappy; all these things and a thousand others are decided by the Omnipotent Providence that brings him into being. The boy or girl, the youth or maiden, is still kept and fed and clothed and educated under the direction and the limitations of the same Providence, and so on through middle life, and old age, and down to the dying moment.

God keeps his hand upon us, in the unerring and unceasing providence of Infinite Love.

No doubt to our finite minds there often seems to be great inequality in the Divine providences. One boy or girl, or man or woman, seems to be surrounded by everything which is calculated to promote his or her highest happiness, and best development. Another of like age and capacity may be living next door with all the avenues to happiness, and all the facilities for growth in wisdom or virtue apparently blocked up and cut off. The life of one may seem all brightness and sunshine, that of another all darkness and despair. To one it seems as if the lines had fallen in pleasant places, to another as if his house were left unto him desolate. Oh, the brightness, and the joy and the gladness that are to be found in thousands of happy homes. Oh, the misery, the hopelessness and the anguish that brood over thousands of

dwelling places, which are not happy homes.

The first thought then is that leaving out of view sin and man's freedom to commit sin, in a very important sense it is true that wherever we are placed God places us. Even if in our free agency we take ourselves out of the position in which He has placed us and go where sin places us, still His providences are about us, and are of such a nature as to persuade our return to the place of God's ordering. Witness the prodigal son coming back to the father's house, and Abraham returning from Egypt to the place where he first builded an altar between Bethel and Hai.

Now, as already intimated, it is one of the first principles of holiness that every one should remain patiently and quietly where God has placed him, until Himself shall indicate that the time has come for a removal or a change. But, alas, even good Christians

"are often disposed to quarrel with God's providential arrangements." "God makes the arrangement," says Professor Upham, "but the disposition with which we shall receive the arrangement He leaves to ourselves. In every arrangement which He makes His aim is our highest good, but whether it will result in our highest good depends upon the spirit in which we accept it. If we put our thoughts and our feelings in His keeping, He will give a heart so correspondent to our habitation that our cottage will be as beautiful in our sight as a palace, and the darkness of the dungeon as bright as the open day."

Beloved reader, where God has placed thee is thy *own true home*. Do not seek another till He gives the word. Right in the present time and right where thou art, He has given thee an opportunity of glorifying Him, such as thou wilt never have again to all eternity, and such as no other person can have as thy

substitute, if thou art recreant to thy trust; the other individual is to glorify God in his own allotment, thou in thine. "Hold fast that thou hast that no man take thy crown." Mount up in one of the twenty thousand chariots of God which He brings to-day to thy door and ride on to glory. Unite thy heart and thy will with all the Providences of God concerning thee, being assured that His purposes are purposes of love, His plans are plans of love, His means are means of love, because His nature and His name is love.

It is blessedly true that as a rule God does not leave us always in one place, but leads us and guides us from position to position, from labor to labor, from victory to victory. For the first thirty years of his life on earth Jesus abode at Nazareth, wrought at the humble calling of a carpenter and was subject to His parents. And for these thirty

years it was in this manner that He glorified His Father in heaven. But when the time came that God led Him into His public ministry, then He was done with Nazareth. He was done with the carpenter shop. He was done practically even with earthly relationships. He was about His Father's business, and united to His providences in His public ministry, His miracles and His death, as He had been before in the humble and more obscure position of the son of Joseph and Mary.

But the place of God's choosing is also the only place of safety for any of us. He hedges us about with limitations which oft-times are painful and mysterious to our human hearts. We see others enjoying themselves outside of the limit which we cannot pass. Be it so! The enjoyment outside of that limit is for others, not for us. There are wealth, and wisdom, and social privileges,

and religious instruction, and Holy Ghost preaching outside of our limit, but they are for others and not for us. God's people are mingling with one another in the holy fervor of love and joy, outside of our limit, but we must be weaned even from God's people, in order to have God Himself. We must sacrifice the richest privileges and enjoyments to the arrangements of Providence, and then we shall have for our own inside of our limit, the God of Providence. Praise the Lord.

“Take down then your harps from the willows. Rejoice in spirit all who have taken the Lord for their portion. Amid all your sorrows, temptations and trials, amid all the sins and the anguish of our fallen world, praise the Lord. Let the praise of the Lord be continually in your mouth. Think not that you must cease to praise in order to pray. Pray, but praise also. In a very im-

portant sense praise is prayer. Praise is the highest prayer. Praise is the prayer of angels.”—*Upham.*

2. *Be patient with your family and with your fellow-Christians.* Do not fret nor worry because things sometimes go awry either in the home or in the church. The great and good John Wesley said that he was no more permitted to fret and worry than to curse and swear. It is not work that kills people before their time so much as worry. It is more the gnawing, corroding every day little cares of life, than the great and overwhelming sorrows, that bring us down to the grave; and so we need a Savior not less, but if possible even more, in the commonplace wear and tear of daily toil and daily trial, than even in the more severe and more exceptional afflictions that cross our path. Peter exhorts us to cast *all* our care—great and small—upon Him with the blessed

assurance that He careth for us. In the midst of perplexities and vexations, *pray*. Jesus taught us how to pray, not only in the so-called Lord's prayer, but in his intercessory prayer for His people in the 17th of John and in various other passages. He taught His disciples more especially how to pray than how to preach. It is infinitely more important to have power with God than with men. This has been the secret of the power of the greatest saints in all ages. Luther prayed from three to five hours a day. Whitefield "prayed all night and preached all day." George Fox, according to Wm. Penn, exhibited in prayer "the most awful living reverent frame" that he had ever witnessed. And thus by casting your burden upon the Lord and expecting Him to fulfill his promise that He will sustain you, you may be kept from all impatience, all anger and all fretfulness. These

things imply a want of submissiveness and a want of trust in God. Some Christians seem to think that they ought to bear and can bear with composure and submission the trials which come directly from God, but they are not bound to bear with the unreasonableness or the petty faults of their own families, or of the members of their church. Now nearly all of our troubles come from somebody's carelessness, or indifference, or jealousy, or hostility, or even it may be malice and vindictiveness. If we are to be placed where no one misunderstands us or misrepresents us, or in some way or other ill-treats us, we must needs go out of the world. If we never meet with anything calculated to stir up our *impatience*, we should not have need of the many exhortations to *patience*.

But consider—have you never had any need of patience from your wife, or husband,

or children, or parents, or friends? Has your minister never found any thing in you which mayhap sent him to his knees in prayer that his patience might be preserved toward you? Is there nothing in your own character or conduct which has many a time needed and received the prayerful forbearance of your fellow church members? "It is only imperfection that complains of that which is imperfect." Will you be impatient with the mote in your brother's eye, when there is a beam in your own eye? Is it easier for you to perceive and to confess his faults than your own? Oh! beloved, be patient; patient with the wife of your bosom, patient with the husband of your affection, patient with your wayward son or giddy daughter, patient with your brethren and sisters, patient with your servants, patient with your pastor, patient with your congregation, patient with your fellow-Chistians, for Christ's sake.

3. *Be patient with the unsaved.* Do not be surprised nor disheartened because they do not come to Christ at a single invitation from your lips. How many loving invitations did you yourself reject or neglect? How many days or weeks or precious years did you lose by procrastination before you gave your heart to Christ? Deal tenderly and lovingly with the sinner, and yet be firm and decided in giving him the whole counsel of God. Do not compromise with his sin. Do not flatter him with the deceptive notion that his situation is anything else than a dangerous one, and do not allow him to think for a moment that he can be saved in his sins. Pray for him and induce him by all your powers of persuasion to pray for himself. If he is in doubt or perplexity, let him pray. Remind him that when he was in school or college and got into perplexity about some difficult point in his studies, he went at once

to his teacher or professor and asked for assistance. Let him do likewise in this matter of his salvation. Let him go and tell Jesus all about his doubts and difficulties. He can unravel them as no man can do.

And be patient both with individual wickedness and with great and small public evils. Do all you can to stem the torrent of evil. Use your influence and your efforts against everything that is wrong amongst those around you, and in your state and nation. But whilst thus doing you may always by the grace of God maintain your meekness and quietness of spirit. Such a spirit is not weak but strong. It is mighty with the power of faith. It believes that God reigns; that His hand is at the helm of affairs; that the truth shall eventually succeed and prosper because Omnipotence is on its side; that everything false has in it the elements of its own destruction; that God and one are a majority

in every good cause, and that He is slowly, but surely, working out His own grand and glorious purposes. Maintain, then, your equipoise. Maintain in the deep quiet of your own soul the ceaseless tranquillity that arises from harmony with God's will. Let the heathen rage, let kingdoms rise and fall, let political parties struggle and flourish and pass away, let the potsherds of the earth strive with one another, yet shall not you "fear though the earth be removed and though the mountains be carried into the midst of the sea." "The Lord of Hosts is with us; the God of Jacob is our refuge." Be ye patient, beloved, as God is patient. Amen.

CHAPTER V.

BE HOLY.

This is a positive command addressed to all God's people both in the Old Testament and the New; and the only reason given by the Holy Ghost for so sublime an injunction is the equally sublime declaration that *God is holy*.

Holiness is that state of heart which results from the destruction or removal of inbred sin. This last is called in the Bible, the flesh—the carnal mind—the old man—and the body of sin—while by modern theologians it is termed depravity or original sin.

It is that inborn tendency to evil which the whole human race has received by inheritance

from our first parents in their fallen condition. Both Holy Scripture and all human experience testify to the fact that there is something within us, even from our earliest infancy, which gives us a bias or proclivity towards the wrong, something which just as soon as we come to years of understanding and responsibility, inclines us to choose the evil and refuse the good, to yield to temptation and to say yes to Satan, while we say *no* to God. This is what Paul calls the *sin that dwelleth in us*. It is *sin* as distinguished from *sins*. *Sin* is one, but *sins* are many. *Sin* is the root, *sins* are the fruits. *Sin* is the inward cause, *sins* are the outward effects. *Sin* is as old as the garden of Eden, *sins* have been committed by us each only in his own short lifetime. *Sin* is a disease, *sins* are the symptoms. *Sin* needs removal or cleansing, or destruction, or burning up; *sins* need forgiveness or pardon.

There is, therefore, a being of sin, back of the doing of sin. "Behold," says David, "I was shapen in iniquity, and in sin did my mother conceive me." An English writer has remarked: "A man is not a sinner simply because he does evil; he does evil because he is a sinner." He is a sinner by nature, and you may train him as you will in his unregenerate state, evil will still come out of him because it is in him.

Now the first thought and for a time almost the only thought of the convicted sinner is about his *sins*. Guilt and condemnation press heavily upon him on account of his iniquities, that is to say, on account of his innumerable positive overt transgressions of God's law; sins of omission and sins of commission; secret sins and open sins; sins against God and sins against man. And the thing which he wants and which he must have is pardon. If he be a true penitent he

cries for mercy. He exclaims with David, "Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies, blot out my transgressions." And when the Lord graciously hears and answers his prayer, he gets what he asks for, namely, the forgiveness of his *sins*. And this is *justification*. God for Christ's sake, looks upon him as though he had not sinned. Since Jesus has borne the penalty for him, both the mercy and the justice of God are on the side of the penitent. He can be just and the justifier of him that believeth in Jesus. He not only forgives him but at once admits him to all the rights and privileges of a righteous man. His mercy pardons, his justice justifies, and now such an individual feels that being justified by faith, he has peace with God, through our Lord Jesus Christ. At the same time that he is justified, he is also regenerated and

adopted, and receives, sometimes at once, sometimes a little later, the witness of the Spirit testifying with his spirit that he is a child of God. Of such a one we say that he is *converted*.

Now observe that in this experience it is *sins* that are washed away in the blood of Jesus—removed as far off as the east is from the west,—and never again brought into remembrance against us. But as for *sin* it still remains in the heart. It exists but it does not reign. Its power is broken, so that by the grace of God and constant watchfulness and prayer, it may be kept continually in subjection. The converted man may and should be kept from all committed sin. It is a spurious conversion which does not preserve its possessor from actual sinning. But sin, the inward principle of evil is not and cannot be gotten rid of by a process or an act of forgiveness. It requires another and a

subsequent work of grace to destroy the body of sin, and the individual who is the subject of this second experience, becomes thereby a sanctified or a holy man. His heart is cleansed from the remains of carnality, and he enters into the experience of holiness.

In most instances within a few days or at most a few weeks after conversion, persons find the arising of sinful thoughts or passions or desires in their hearts which they at once know to be contrary to God's law. It may be pride, or anger, or unholy desires, or self-will, or an unlawful appetite, or envy, or jealousy, or covetousness, or ambition. Now whatever may be the form of the evil fruit, it springs in every instance from the corrupt tree. By watchfulness and prayer such persons may be enabled to suppress these evil tendencies; they may not break out into any overt act of wrong, but they are sensible of a

great clamor within—they strive for the mastery while on the other hand the old man struggles to break his bonds—and an irrepressible conflict arises in the soul between the desire to do good on the one hand, and the unceasing hindering presence of evil on the other. As a sister said in my hearing:—“Such individuals ‘boil,’ even if they do not ‘boil over.’”

Now we maintain and we believe most surely that the Scripture maintains, that this life of unceasing inward conflict with the evil tendencies of nature is not the best experience of the Christian. We affirm that Paul did not tell us his best experience in the Seventh of Romans, where he cries out:—“O wretched man that I am, who shall deliver me from this body of death?” but in the Eighth, where he says: “The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.” The

blood of Jesus is sufficient not only to secure the pardon of our sins, but it cleanseth us also from all sin. Jesus is made of God unto us, not only wisdom and justification, but also sanctification and redemption.

And accordingly we find throughout the New Testament, injunctions and commands, always addressed to Christian believers, to be holy, to be perfect, to be sanctified wholly, to crucify the flesh, to be delivered wholly from the carnal mind, to be dead to sin—and there are thousands of witnesses to-day who are gladly testifying that the blood of Jesus cleanseth them from all sin, and that the God of peace sanctifies them wholly.

This experience is always subsequent to conversion, but it should not be placed too long after it. When the newly converted Christian perceives his need of a holy heart, and that is when he is sensible of evil tendencies and dispositions within him, that is

the time he should seek and find the priceless blessing of heart purity, and that is the time at which God is willing and anxious to give it to him.

Some Christians and some churches as such, believe that holiness can only be obtained at the hour of death. But death is not a sanctifier, and if Jesus is our Sanctification and the Holy Spirit our Sanctifier, why should the work be postponed to the end of life? Does not God, the Father, Son and Holy Ghost desire our sanctification till the hour of death? Does He not want a holy people on earth as well as in heaven? and is He not able and willing to separate sin from the soul, till death is separating the soul from the body? If He is not able, where is His omnipotence? If He is not willing, where is His own holiness? Does He wish us to continue a day or an hour in our sins? Far be it from Him. Sanctification in its entireness is

not only a preparation for death and for heaven, but also a preparation for life and for work. Therefore, my beloved reader, seek and find holiness as a gift of God now.

And how shall you seek, and how shall you find? First, by making an unalterable and an unreserved and a complete consecration to God. You yielded yourself to Him at conversion that you might be forgiven and saved. You must yield to Him now in a fuller, more intelligent, more detailed surrender of all your faculties and powers, to be His, only His, and His forever. "Yield yourselves unto God," says Paul to the Roman Christians, "not as those who are dead in trespasses and sins, but as those who are alive from the dead, and your members as instruments of righteousness unto God."

This is consecration, and you must not confound it with entire sanctification, a mistake which is often made. The difference is this:

consecration is your own act; sanctification is God's act; consecration is the human side of holiness, entire sanctification is performed in the heart by the direct energy of the Holy Ghost. By a definite act, in express words, and if you chose in writing surrender yourself, your possessions, your time, your talents, your reputation, your affections, and in a word, your all into God's hands. Ask Him to search your heart. If there are idols there, give them up relentlessly to death. If there are heart sins, ask Him to destroy them. If there is a right eye to be plucked out, or a right hand to be cut off, or a natural life to lay down, do not hesitate. Go dead and stay dead to everything but God's will. Write your name as it were at the bottom of a blank sheet of paper and let him fill it up. Several years ago, I saw in an English periodical a form of consecration like the following which I have often recommended to my

audiences and to individuals, with excellent results:

I am willing:—

To receive what *Thou* givest.

To lack what *Thou* withholdest.

To relinquish what *Thou* takest.

To suffer what *Thou* inflictest.

To be what *Thou* requirest.

To do what *Thou* commandest.

The beautiful consecration hymn of Frances Ridley Havergal is no doubt well known to my readers.

It matters not, however, about the form. The point is to do the work thoroughly and forever. Lay everything upon the altar and never take it off. Give to God as it were in one package, all your present, and all your past, and all you know; and in another all your future, and all you do not know. Like the sainted John S. Inskip, declare for yourself:—"I am, O Lord, wholly and forever Thine."

And secondly, believe that the sacrifice is accepted. Ask for the fire to come, the fire which consumes the dross and tin, nay, in your case consumes the sin, and believe that you now receive what you ask for, even the priceless blessing of a clean heart. Entire sanctification, like every other gospel blessing, is to be received by faith. And for so great a blessing you will require a very high degree of faith. Take, then, God's promises, and ask Him to enable you to grasp the blessing with full assurance of faith, and rest assured that in this, as in all other things which He has promised you, according to your faith it shall be unto you.

Do not expect to feel before you believe, but after you do so. There are two ways in which God makes known to the believer that Jesus by the spirit and the blood sanctifies him wholly. First is the evidence of the word. Listen to that: "If we ask any-

thing according to His will, He heareth us," and if we know that He hears us whatsoever we ask we know that we have the petitions which we desired of Him. In a state of complete surrender to him, then, you ask for a clean heart. That is according to His will. You ask for entire sanctification, that is according to His will. You ask for perfect love, that is according to His will. Therefore on the testimony of the word you are bound to believe that you have what you have asked for. Believe therefore, on the simple declaration of the Inspired Book, and when you have done this in due time and in most instances it is a very short time, you will have the other evidence, and that is the witness of the Spirit testifying with your spirit that the work is done, and making you certain of the fact, and giving you all the feeling that you can desire, and all that you can contain. Do not then reverse God's

order. Believe first on the evidence of God's simple promises, and receive next the testimony of the Spirit to your conscious and present cleansing from all sin.

But some hesitate to grasp so great a blessing by a present faith for fear they will not be able to retain it, and some who have obtained it, for it is always obtained, never attained, ask with solicitude, "how shall I keep the blessing?"

I answer, keep it as you got it. Retain it as you obtained it. Change the pronoun and say He instead of it. And He shall keep you instead of you keeping it. Jesus is both your Savior and your keeper. "The Lord is thy keeper. The Lord is thy shade upon thy right hand."

Paul says to the Colossians: "As ye have received Christ Jesus the Lord, so walk ye in him." And if you, my reader, have received Jesus as your entire sanctification, if

you have the indwelling Holy Ghost to-day as your sanctifier, how did you thus receive Him?

You received Him first in a belief that it is possible to be sanctified wholly. Many Christians and even many Christian ministers believe otherwise. They do not think holiness is possible, that the soul can be purified and fitted for heaven, till it is just ready to leave the body and is pluming its flight for the skies. Some, alas, would fain persuade themselves that there is a chance to be made holy even after death, by some kind of a second probation or Roman Catholic purgatory. But you have not so learned Christ; you found in his blessed word that He requires you to be holy now, and of course makes it your privilege to be holy now; and in that belief you received Him, and in that belief you must walk in Him. No doubt you will meet with objectors and cavillers,

not all of them unsaved sinners, but many of them good, justified believers, who will try to dispossess you of this confidence, and they will quote this, that or the other text of Scripture, proving as they allege that sin must continue in us till death. But be firm to your convictions, say as Jesus said to Satan: "It is written again," and if you are not able to argue, you can at least testify that the blood of Jesus Christ does cleanse you from all sin. And a testimony like that humbly and sincerely made for the glory of God is worth more than argument.

If Jesus is your sanctification, you received Him also in an earnest desire for holiness. You hungered and thirsted for full salvation, now you must *keep up your spiritual appetite*, you will still need daily supplies of grace as you need your daily food for the body. And do not suppose that because you

are sanctified wholly there is no more for you to do, or no more for you to receive. You have crossed the Jordan and are in the land, but now you must walk through the land and see its beauties as they are revealed to you from time to time by the Holy Ghost. If your pathway is sometimes rough it is a sign that you are making progress. You are not travelling round and round in a circle, you are in the highway and are likely to get somewhere. Keep on hungering and thirsting for the more that is to follow. Let every stopping place be a new starting place, and let your progress ever be *from glory to glory*.

Again, you received Jesus as your entire sanctification in a state of complete surrender to Him, you consecrated yourself and your all to Him. The language of your heart was: "Not my will but Thine be done in all things." In that same surrender you must walk in Him. No part of the sacrifice must

be taken back. You place all on the altar to-day, not that it may be taken off again to-morrow, but that it may be *kept on the altar* forever. If at any time or in anything you feel your will rising in opposition to God's will or providence, check such a rising at once. "Thy will be done;" let this be the continual attitude of your heart and the frequent utterance of your lips.

Do not voluntarily give place to any suggestions of Satan, for if you cherish a single rebellious thought against God, or if you give way to any unhallowed desire or worldly lust, you begin to lose the witness of the spirit, the crowning evidence of your sanctification; you begin to lose your faith, your obedience will follow suit; that is, you will be tempted to disobey, and are too likely to fall into actual backsliding. You cannot make a start upon the highway of holiness without consecration, and you cannot walk a

step upon it without constant persistence in your surrender.

And then as you received Him by faith you must walk in Him with a continuous, an abiding, an unswerving and an appropriating faith. If your faith is thus strong and active and determined, all will be right. Ever since Abraham's days and before them, God always favors the man who *believes Him*. And the sanctified Christian, more than any one else, knows what it is to walk by faith. Believe then, only believe; believe that God is now giving you the Holy Spirit, and hence that you now have Him. Believe that the blood cleanseth now. Believe that He careth for you even in the darkest hour. Believe that He is working in you to will and to do of His good pleasure. Believe all His promises concerning you. All things are possible to Him that believeth. Praise the Lord.

Now you must understand that entire sanctification, like justification, is a sudden and an instantaneous work. It is not a matter of growth, nor of development, nor of gradualism. No doubt there may be gradual processes of self-discipline and of growth before the point is reached at which you make an absolute and unconditional surrender, but when that point *is* reached, the Holy Spirit does His work, just as is the case with regeneration, in a moment of time. And then after this work of cleansing is performed by the fiery baptism of the Holy Ghost, there may be and will be an indefinite growth and expansion in all righteousness and goodness and truth.

Moses said to the Lord's people of old, "And the Lord thy God will put out those nations before thee by little and little." This does not typify a gradual sanctification but an overcoming or removing—*after your*

sanctification—of one thing after another either in your character or in your surroundings which may be in the way of your religious progress.

If a man is sanctified, while in the habit of using tobacco or alcohol, he will be constrained and enabled to abandon the habit, and will be freed from the appetite, so that particular enemy will be destroyed. Next, it may be, a certain rudeness of manner or speech which he may have acquired while living a life of sin, will be put out of his way in answer to prayer. And then his peculiar weaknesses, of whatever character, for their name is legion and they are widely different in different individuals—just so far as they are hindrances or disabilities in the way of the complete sweetening up of his character and the complete possession of all the land of his heart for Christ, are put away from before him. This is done by little and little as

he sees these hindrances and trusts God to remove them. Beloved, is it not true of many who were sanctified, it may be years ago, that as in the case of the Israelites, "*There remaineth much land to be possessed.*"

Oh, that God's children everywhere may get on to this highway of holiness and then walk on it.

You wish to go to Liverpool. By a single step—the work of a moment—a voluntary definite act of your own—you get on board the steamer at New York, you surrender yourself to the keeping of the steamer and her officers. If you distrust the steamer and her commander and decline to go on board, of course you do not reach your destination. You may of your own accord leap overboard after the voyage has begun—that would be suicide. But you go on board and remain on board, that is your part. The

steamer under the command of her intelligent captain, brings you to your desired haven. You surrender yourself and your baggage to her keeping. She does the rest. You do not go on board more and more, nor surrender to her more and more, but you simply give yourself up to her and remain so given up, and she brings you more and more toward the European shores till you arrive there.

In like manner by a definite act of surrender and trust, the soul of the believer is brought into complete union with Christ, and then if he abides in that union he is brought along, burdens and all, toward the heavenly shore. He may fail through unbelief or disobedience to experience the consummation of the union, and then although redeemed he will not walk upon the highway of holiness, though he may be saved at the last "so as by fire." After the blessed

union has taken place he still has the suicidal power of sundering it. But if he surrenders and trusts and abides, Jesus does the rest. He does not consecrate himself more and more, nor experience the cleansing of his heart more and more, but he definitely and consciously and once for all yields his whole being to Christ. And then it is Christ who causes him more and more to increase in knowledge and in love and in grace; makes him more and more like Himself; adorns him more and more with the Christian graces; enables him to adorn the doctrine more and more in all things, and brings him more and more towards his heavenly home.

He has a pure heart all the time, but the graces of holiness are increasingly developed and the fruit of the Spirit is brought forth in increasing amount in his daily life. He is sanctified, holy, perfect in the Scriptural sense of that term, but he grows in sanctifi-

cation, he increases in holiness, he ripens in perfection; in a word, he is continually being changed “from glory to glory” by the transforming energy of the Spirit of our God.

The negative side of holiness is heart purity. In this there can be no growth or advancement. If a vessel is empty, it cannot be more empty. If a heart is pure, it cannot be more pure. But the positive side of holiness is perfect love, and in this there may be growth and increase through all time and for aught we know, all eternity.

The heart that is filled with love to-day may hold more to-morrow. Two persons may both possess perfect love and yet one love more than the other, because he has a greater capacity of loving. Perfect love in a child is less than perfect love in a man or woman. Perfect love in a man or woman is less than perfect love in Michael or Gabriel.

Perfect love in thee, my dear reader, is just all the love that thy poor little heart can contain; and every man, woman or child may have precisely that. Praise the Lord. "There will never be a time," says Dr. Upham, "on earth or in heaven, when there may not be an increase of holy love."

It must be remembered moreover, that *purity* is one thing and *maturity* is quite another. The first is perfection in nature, the last is perfection in degree. Dr. G. D. Watson, in one of his published sermons, remarks most fitly: "A pure hill of corn is one thing, and a grown hill of corn is another. One may be but an inch high and be pure; another may be large but diseased. A Christian may be but a month old, and be a pure Christian; another may be a Christian fifty years old, and not be a pure Christian."

Entire sanctification is health of soul. A

healthy child needs but to be properly fed and cared for, in order to grow rapidly and symmetrically, and develop into a strong man. But if the child has some constitutional disease, such as scrofula or rickets, its growth will most likely be irregular, distorted, dwarfish, and the result may even be permanent deformity. If, however, you can give to such a child, a medicine which shall permeate its tissues and remove all the disease, making it a healthy child, then it will assimilate its food, and grow just as if it had been born in good health.

Now, spiritually, we are all brought into this world the subjects of a constitutional disease—the fearful malady of inbred sin. And this is not removed at conversion. It cannot be forgiven away, but it must be *cleansed* away. It cannot be pardoned; it must be cured. The Church of England is entirely right in saying in the creed:

“This infection of nature doth remain, yea, even in them that have been regenerated.”

And so long as it does thus remain, whilst there may be growth, yet it is not a healthy and vigorous growth, but tardy and irregular, the result being in too many instances stunted, dwarfish, narrow-minded and one-sided Christians.

If, however, by the baptism with the Holy Ghost and sprinkling of the blood of Jesus Christ this infection is removed, and spiritual health thus given to the believer, he is now in a condition to partake of the sincere milk of the word and to grow thereby, yea, and he quickly cuts his teeth, and can masticate and digest the “strong meat” as well. He eats giants’ food, and so becomes a giant himself—a spiritual athlete who can “do exploits” for the Lord. He grows from strength to strength. Having clean hands, he grows stronger and stronger; having a

pure heart, he ascends into the hill of the Lord, and stands in His holy place. He belongs to that class of believers of whom it is said that "They shall still bring forth fruit in old age, they shall be fat and flourishing." Praise the Lord.

Beloved, "Be ye holy."

Amen.

CHAPTER VI.

BE FILLED.

It is one thing to cleanse a vessel from all defilement. It is another thing to fill it up to the brim with precious oil. Christians are positively commanded to be filled with the Spirit. This filling always either accompanies or follows closely upon the emptying and cleansing. The soul must be filled with something. "Nature abhors a vacuum," and so also does grace. If you are full of yourself and of earthly pleasure, and of selfish interests, you have no vacancy, and in that state you may not be filled with the Spirit. Pray first to be emptied, and next to be filled.

Christ's baptism with the Holy Ghost and fire is intended for all believers. It is what the church of the hundred and twenty men and women received at Pentecost, and it was by means of this that they experienced the purifying of their hearts by faith, which is the same thing as entire sanctification, and they obtained also the enduement of power, which is qualification to do whatsoever God wants us to do.

And when the Holy Ghost, in answer to the prayer of faith, is poured out in baptizing power upon the consecrated heart, He first consumes the sin, and cleanses the temple, and then He does not go away but fills up the cleansed heart with himself, and remains a continual, ever-present, abiding Guest, and where the Holy Spirit is there also are the Father and the Son. Stupendous thought! that the Infinite Deity condescends to *dwell* in the sanctified heart.

Beloved, are you consecrated wholly to God? Do you desire Him in the person of the ever-blessed Spirit, to come in and abide with you, not as a transient visitor, but as a permanent Guest? Then open the door, give Him the keys, ask Him in faith to come in and remain. Adopt Whittier's beautiful lines:

“The windows of my soul I throw
Wide open to the sun.”

And most assuredly the Sun of Righteousness, by His Representative, the Holy Spirit, will sweep into your heart, and sweep out all that antagonizes Him, and then you may rest assured that *He has come to stay*. He will not be anxious to leave you, after so prolonged an effort to find entrance into your heart. Nothing but sin can dislodge Him. He will fill you, and energize you, and use you, and make your life full of active and joyous service for Him.

By Christ's baptism with the Holy Ghost then you are instantaneously filled, and then if you will abide in Him and do not grieve Him by unbelief or disobedience, you remain filled. You may not always be conscious from your feelings, of His presence in your heart, but remember that Christ dwells in our hearts *by faith, not by feeling.*

He is always there whether your emotional nature responds to His presence or not. He is there whether you have rapture or ecstacy, or whether you are almost or quite devoid of feeling. Learn to regard the indwelling Spirit then as a constant personal presence in your heart. Look upon Him by faith as a present Guide, Keeper, Counsellor, Comforter and Sanctifier. "*Be filled with the Spirit.*"

Personal experiences differ as to the time and manner of the Holy Ghost baptism. With some it is a veritable pentecostal exper-

ence—like the rushing mighty wind and the cloven tongues of fire—with others it is the still small voice and the silent heaven of love. Some are at first only conscious of the cleansing, and after a day or a week or a month become conscious of the filling also. The Holy Ghost seldom repeats Himself, at least in all particulars in the experience of different individuals, or of the same individual at different times. Let Him have His own way, and let us be passive in His hands, not expecting nor *desiring* the experience of some one else, but desiring only to be filled with the Holy Ghost.

To prevent perplexity, however, I will remark, that I believe entire sanctification and the filling of the Spirit have such a relation to each other that whoever has one has the other. If you are filled with the Spirit you are sanctified wholly. If you are sanctified wholly you are filled with the Spirit,

whether the filling be a conscious one, or only by faith. Exactly parallel are the experiences realized at conversion. Whoever is justified is regenerated also, whoever is regenerated is justified—the two blessings or works of grace accompany each other. And on these four pillars, justification and regeneration on the one hand, and entire sanctification and the fullness of the Spirit on the other, stands the glorious temple of full salvation, while the pillars themselves are founded upon the eternal Rock—the Rock of Ages—Christ Jesus our Lord.

The Church of the Pentecost received not only the cleansing of their hearts, but the induement of power on the reception of Holy Ghost baptism. Jesus had told them to tarry at Jerusalem till they should be endued with power from on high, after which, but not before, they were to go into all the world and preach the gospel to every

creature. Under the new power thus given, Peter at once arose and preached to the assembled multitude, composed of people out of every nation under heaven, and the prick-ing of the heart that followed his burning words was so wide-spread and so intense that the same day there were added to them about three thousand souls, more conversions, in other words, under the very first sermon with the Holy Ghost power, than had been effected by all the Apostles, and the Seventy through all their preaching *before* they were thus endued with power from on high.

This Holy Ghost power does not consist in eloquence or learning, nor personal magnetism; it may be given to those who are destitute of all such human aids and influences, or it may be added to these human accomplishments, thus making them two fold more effective in reaching the hearts of the hearers. It is just the power of speaking to men

and women in such a way as shall touch their hearts and win their souls to Christ.

And surely just this power is what the church of Christ needs in all periods of its history for the great work for which it is commissioned—even the evangelization of the world. The exhortation is just as applicable now as in Isaiah's time: “Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.”

And as the church at large cannot perform its mission in being the light of the world and the salt of the earth, without the garments of holiness and the enduement of power, no more can individual believers. Ministers of the gospel, Sabbath-school teachers, church officers, Christian workers, missionaries at home and abroad, and in a

word, *every Christian believer* should earnestly seek and pray for the baptism with the Holy Ghost, not only that his or her heart may be sanctified wholly, but that he or she may be qualified to do just what God requires of him or her.

As there is a work for each of us, so the necessary qualification for that work is to be found in obedience to the command, "Be filled with the Spirit."

The same work is not assigned to all, and the same gifts are not bestowed upon all. There are diversities of gifts but the same Spirit; but the gift of the Spirit Himself, promised by the Father and bestowed by the Son, it is the privilege of every child of God to obtain. Beloved, seek and find and have this inestimable gift, and do it *now*.

The pentecostal experience according to Peter is "promised to all that are afar off, even as many as the Lord our God shall

call." It was not therefore confined to the apostolic age, but is for the church of Christ and all its members in all times. But to the individual Christian, Pentecost comes but once. Only once does each believer receive the baptism with the Holy Ghost, unless he loses the blessing by backsliding—and even then while he may be restored through penitence and faith and prayer—it will most likely not be with the same accompanying phenomena as at first.

Hence to be strictly accurate and scriptural, we should not speak of many baptisms, nor of a baptism of love, nor a baptism of power, nor a baptism of work, nor a baptism of common sense, but aim simply and definitely to obtain *the baptism with the Holy Ghost*, not a *fresh baptism* every time our hearts are warmed, but the *one baptism* which cleaneth and endureth and abideth.

It is blessedly true indeed that for every

act of service we shall be anointed with fresh oil, that like the disciples in the fourth of Acts, if we are in the midst of danger and perils on every side we shall receive a holy boldness to go forward in the discharge of duty at whatever cost, that we shall receive many *girdings* and *fillings* for the special service to which we may at any time be called; but these are wholly different from *the baptism* received once for all, which purifies the heart and endues with power and fills with the Spirit.

And when, beloved, you are thus filled with the Spirit, He will permeate every avenue of your being. He will influence the *intellect* by communicating truth to you both directly and instrumentally, but chiefly through the written or the preached word, and by widening your apprehension, and strengthening your comprehension of the things that accompany salvation. He will

give you a spirit of *discernment*—eyes that you may see, and ears that you may hear and hearts that you may understand—so that you will be able to distinguish both in yourselves and in others between the precious and the vile, and between what is of God and what is of Satan. You will know the voice of the true Shepherd, and be able also to recognize the voice of the stranger, so that you may flee from him, whether he comes as a twining serpent or a roaring lion, or an angel of light. “He that is spiritual discerneth all things, yet he himself is discerned of no man.”

And then He will regulate your *sensibilities*, so that you shall have just the right kind and the right amount of feeling. Religion does not consist in feeling, but it is accompanied by feeling, and feeling is by no means to be discarded or undervalued in its proper place. But feeling will vary accord-

ing to our surroundings, and our state of mind or body. If we judge of our spiritual state therefore wholly or chiefly by our feelings, we shall be very likely to be led astray.

Keep your faith fixed on Jesus, and let Him take care of your feelings, just as He takes care of your outward circumstances. When your feelings are joyous and your whole soul filled with rapturous emotions, look to Jesus and praise Him. When your feelings are sad and you are inclined to depression or even tempted to discouragement, (which George Fox says always comes from the devil) still look to Jesus and praise Him.

Keep your faith right and your feelings will take care of themselves.

A religion without feeling tends to degenerate into mere formality, and it is the form without the life. A religion which is all

feeling tends to fanaticism and wild-fire. A religion of faith is the happy medium. Be filled with the Spirit, beloved, and you will have all the joy and all the emotion and all the feeling that is best for you.

And then He will regulate your *volitions* also. The will is that mysterious part of our constitution which rules all the other powers, and yet how often is the will itself enslaved to the lower and baser propensities of man's nature. Jesus will make it free. And "whom the Son makes free, he shall be free indeed." If you are filled with the Spirit, He will enable you continually and persistently to will what God wills. Say then with Tennyson,

"Our wills are ours we know not how
Our wills are ours to make them Thine;"

or with Frances Ridley Havergal,

"Take my will and make it Thine
It shall be no longer mine."

Be filled with the Spirit and you will always be under the constraining influence of the love of Christ, and that constraining influence will keep you ever active in His service up to the limit of your capacity, and being strong in His strength you shall "do exploits" for the Lord.

Oh, for more spiritual athletes among the Christian men and women of our churches.

Beloved, "Be strong in the Lord and in the power of His might"—"Be filled with the Spirit." Amen.

CHAPTER VII.

BE ESTABLISHED.

The Apostle Paul wished the Colossian Church to be “rooted and built up in Him and *established* in the faith,” and I think the same object would be a proper and a blessed one for Christians in our day to earnestly strive after and pray for. There is, I believe it will be admitted by all, a lamentable want of establishment, in other words, a lamentable instability among Christians everywhere.

They are getting into trouble on this point or on that, and letting go their hold, and too often falling into backsliding, or toning down their testimony and losing their communion,

and going back on their former experience, whether it be conversion or entire sanctification or both.

Some fail of growth and establishment for want of definiteness in their experience. They did not have an out and out regeneration or an out and out sanctification, and have never definitely and positively and avowedly taken their stand as whole hearted Christians.

Such as these may find the advice suited to their case in our first chapter, on Definiteness.

You can hardly regard your experience as definite until you receive the witness of the Spirit, whether it be to regeneration or entire sanctification. Beseech God, then, in living faith, for this blessed witness, and claim His promise for the same, and give Him no rest till He grants your request.

The great cause of want of establishment,

however, is want of faith. Do not forget, beloved, that love will be in proportion to faith. If you believe in Jesus a little you will love Him a little—if you believe Him much, you will love Him much—if you believe in Him with a perfect faith which expels all doubt, you will love Him with a perfect love which expels all rivalry. Much depends on bringing your will power to bear in aid of your feeble faith.

Strive to believe, will to believe, determine to believe. This will be doing no violence to the laws of your mental constitution. The child which has only recently come from its Creator's hands believes easily. Men believe with more difficulty, and it is because Satan gets hold of their believing power and paralyzes it, and prevents them from using it, till it grows weak and powerless.

But take God's word, take His promise,

plant yourself upon it. Declare to Him and to your fellow Christians that come what will, you are determined to believe God. And then by the constant exercises of faith in Him, and love to Him, you will grow and deepen and broaden and expand and develop and take deep root and become established in grace and in holiness.

And then you must keep your testimony bright. You are a king and a priest—your kingdom is in your soul where Christ reigns and you reign with Him; your priesthood is not outward, nor legal, nor Levitical, but Spiritual, and the offerings you are to make are not the blood of bulls and goats which cannot take away sin, but having been saved and sanctified through the offering of the body of Jesus Christ once for all, you are now by Him to offer the sacrifice of praise to God continually, that is the fruit of your lips giving thanks to His name.

Then if you believe right you will be right; if you be right you will *do* right. God puts *believing* first, *being* second, *doing* third.

Men reverse it and say it matters not what a man believes if he does right. Jesus says a corrupt tree cannot bring forth good fruit, and so God looks at the tree while man looks at the fruit.

And yet the doing must not be overlooked or neglected in its right and proper place.

“But to do good and to communicate forget not, for with such sacrifices God is well pleased.” That is the fruit of the lips and the fruit of the life.

Says Rev. Wm. McDonald in his excellent little work entitled “*Saved to the Uttermost*”: “Be full of good works, Faith without works will soon die.” God says, “Work;” not as a condition of salvation, but as a condition of reward. Man is saved by faith,

but rewarded according to his works. No man ever became established in holiness who did not do in some way a good deal of hard work at soul saving and body blessing.

And now, in approaching the conclusion of my book, I will remark that there are different stages of Christian life.

In Solomon's Song we read of Christ: "I went down into the garden of nuts to see the fruits of the valley, and to see whether the vines flourished, and the pomegranates budded," (Chap. vi. 11).

In the second chapter there were signs of the Spring time. The passing away of the winter rains, the flowers springing up on the earth, the singing of birds, the voice of the turtle, the green figs, and the tender grapes.

Again in the fourth chapter we are told of fruit trees, plants, and flowers, spices and frankincense, a garden well watered, and fragrant by the breathings of the Holy

Spirit, "the north wind and the south."

But *here* we are told of a still more advanced experience: "The garden of nuts," "the fruits of the valley," the rich, ripe, autumnal experience of the maturing Christian.

Such fruits are produced only after repeated trials and temptations, and usually a long course of discipline. They are memorial stones from the bottom of Jordan. They are the fruits of humiliation. He is the "lily of the valley" and He highly prizes the "fruits of the valley." Praise His Name.

The "garden of nuts" and "fruits of the valley" represent the fathers and mothers in Christ's church, the flourishing vines the young men and women, and the budding pomegranates the babes.

Thus the Lord has His eye upon each, looking for fruit in the long tried Christian,

for a flourishing state in His vineyard, and in the pomegranates for early buds." (*Adelaide Newton*).

Now the pomegranates are perfect in their budding, but not yet prepared to bring forth fruit like the vines. The vines are perfect and bringing forth fruit in their season, but not the rich, ripe, golden fruit of the garden of nuts.

So in the church of Christ there are sanctified believers who are yet in the infancy of their Christian life—pure in heart but having little knowledge or strength.

Christ will gently lead these young and tender lambs of His flock. He has many things to say unto them, and if they cannot bear them now yet shall they rapidly grow to that estate and that power of comprehension in which they can bear them. Yea, and understand them and delight in them.

Then there are those who are farther ad-

vanced in wisdom and strength, living branches of the living vine, bringing forth fruit to the praise of the Husbandman—the strong men and women in Christ Jesus, the flourishing vines. Praise the Lord for these. They are bearing the burden in the heat of the day, and without murmuring at the good man of the house. They are sowing the seed. They are pruning the vines. They have been pruned themselves and know how to apply the knife skilfully to the excrescences, while they spare the living branches. They are guarding the flock. They are leading the lambs towards the heavenly fold. They are reaping the harvest. They are glorifying God and exalting His Kingdom in the earth.

And the Lord loves them and helps them, and strengthens them and keeps them. The Holy Spirit guides them, and energizes them, and anoints them, and comforts them. Glory be to the Triune God.

And finally, there are some amongst every denomination of Christians, who after much chastening, it may be, after much of loving child-discipline, after enduring hardness—after fighting the good fight of faith on many a hard contested field, after many temptations and trials, after many afflictions and sorrows and disappointments, are enabled to bring forth the sweet lovely autumnal fruits of a ripened Christian character. These are they who still bring forth fruit in old age, and are fat and flourishing.

These are they whose youth is renewed like the eagle's. These are they upon the dial of whose lives the shadow goes *backward* as in Hezekiah's days. The Lord loves them.

He is waiting for the fit time to gather them like ripe shocks of corn into His heavenly garner, and while they are spared to the church, let the church honor them and pray

for them, and be very tender toward them, and even if need be bear with their weaknesses. It will not be for long.

Now the budding pomegranate grows into the flourishing vine, and the flourishing vine develops into the “garden of nuts”—in the Lord’s church. I am supposing these classes all to be sanctified wholly, and then to be developing under the genial showers and sunshine of God’s grace. I do not think any stage of maturity attainable in this life, beyond which there may not be, and will not be a progression still, and I suppose the same is true of the life to come. This is the true growth in grace.

It would be absurd to maintain that because a child has perfect health, it may not grow larger and stronger. Not less preposterous is it to argue that because a heart is made holy, there is no longer room for a growth in grace and in the knowledge of

our Lord and Savior Jesus Christ. Sound health, whether of body or soul, is one of the indispensable conditions of rapid and successful growth.

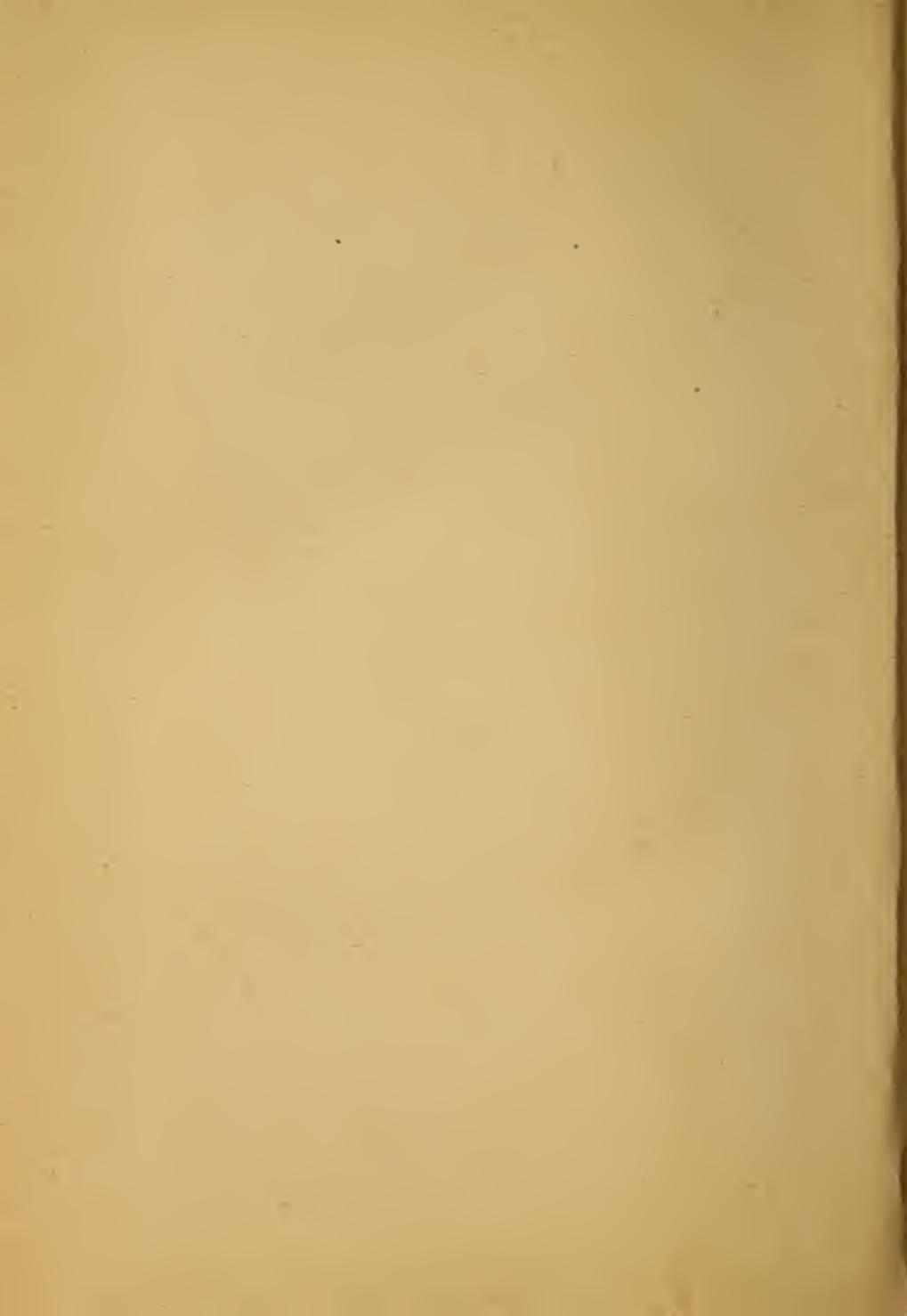
Beloved fellow professors of holiness, again let me ask, is there not still much land to be possessed?

We have crossed over the Jordan at Jericho, and had, it may be, some hard fighting at Ai and Bethhoron. But our Joshua—our Jesus has led us from victory to victory, and yet we may not have walked through the land, and traversed the length and breadth of it and entered into possession by faith—of all which our feet have trodden upon. There are experiences—most blessed ones—still awaiting us, experiences far in advance of entire sanctification; “Every stopping place,” as remarked by another, “is a new starting place.” It is continually and always from glory to glory, even as by the Spirit

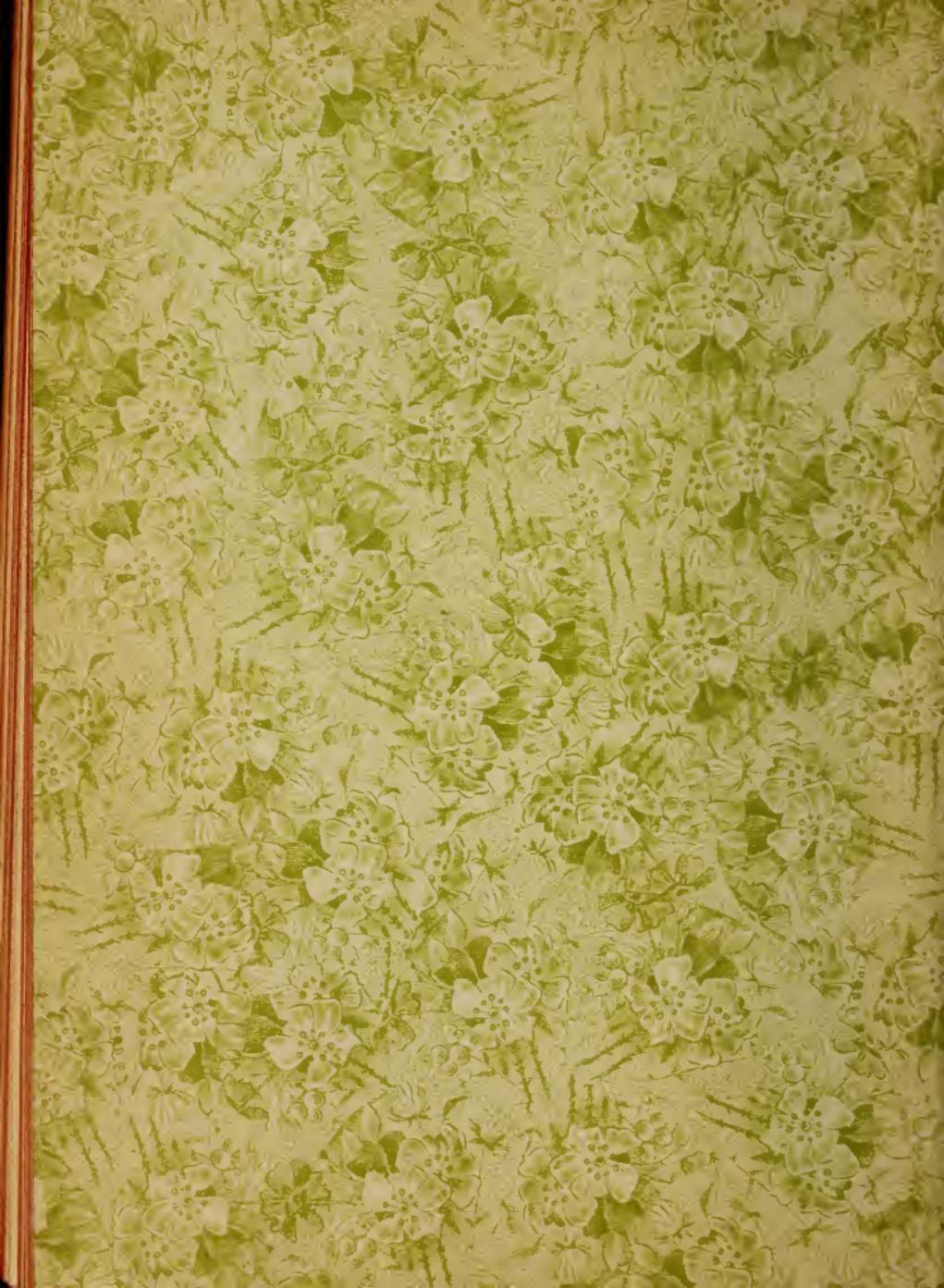
of the Lord. Glory be to Father, Son and Holy Ghost. Amen.

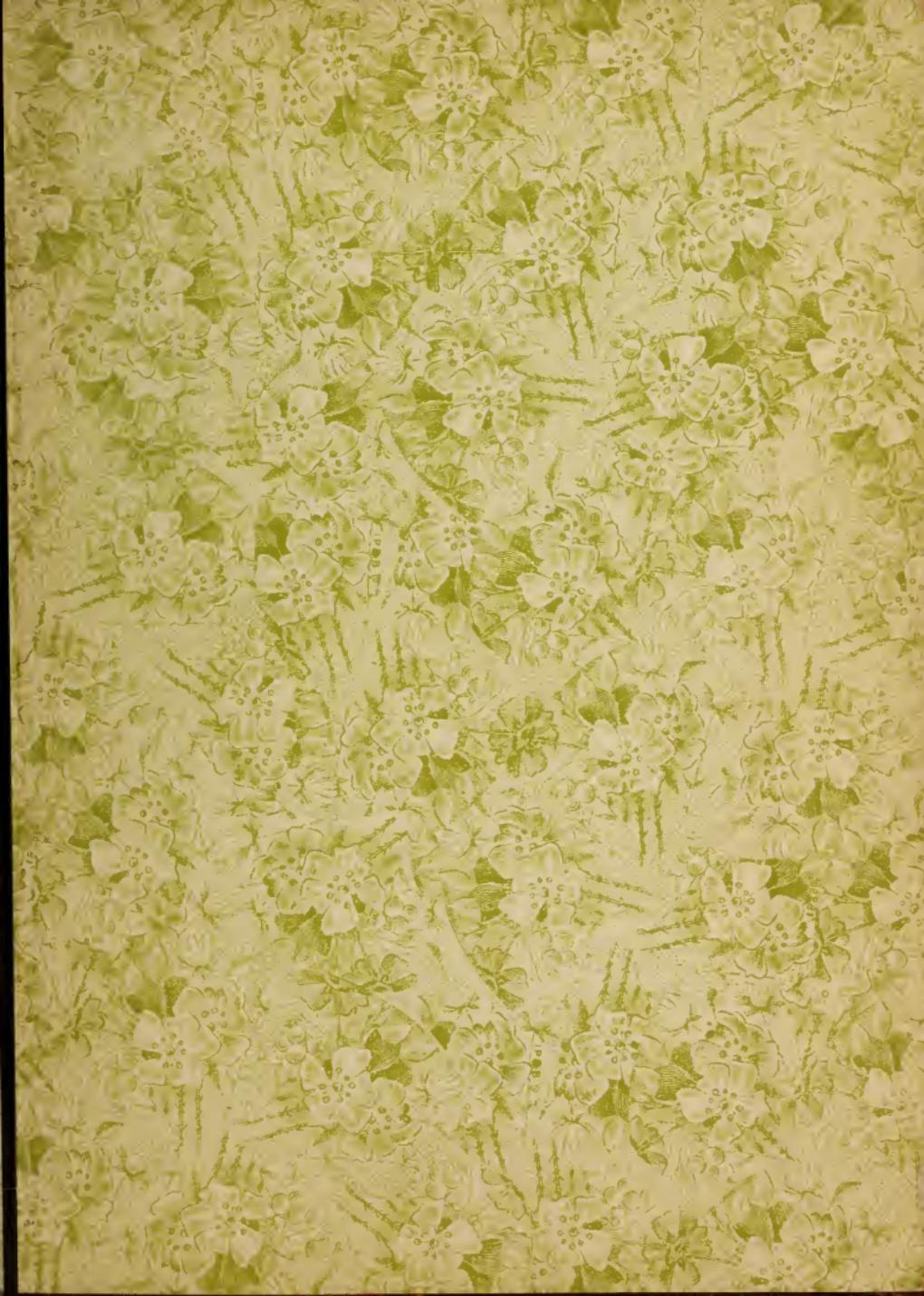
My dear reader, I have learned to love you while I have been writing to you. Many of you I shall never see in the flesh. I must now bid you farewell till we meet in the eternal world. There may it be my joyous privilege, through grace, to clasp glad hands with you, and may I always be glad because I have written this book, and may you always be glad because you have read it. And if in that happy eternity, which awaits the redeemed of the Lord, it shall appear that a single sinner has been converted, or a single backslider reclaimed, or a single believer sanctified through the instrumentality of this little book, the glory shall not be to the writer—nor to the reader—but all to the Lord Jesus Christ, the only Savior both of the writer and the reader—to whom be glory and dominion for ever and ever. AMEN.

HALLELUJAH.



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